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Canadian Jewish News

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Hate charges laid against Keegstra

By
TAMMY KAROL

EDMONTON — Alberta attorney-general Neil Crawford has completed a 3-month investigation of Jim Keegstra and the 49-year-old ex-Eckville high school teacher now faces criminal charges for allegedly promoting hatred of Jews.

Keegstra, allegedly fired from his job last year for expounding anti-semitic theories to his students, was charged Jan. 11 under Section 281.2 of the Criminal Code [subsection 2a]. This section states: "Everyone who by communicating statements other than in private conversation wilfully promotes hatred against any identifiable group is guilty of an indictable offence and is liable to two years imprisonment." [See CJN Sept. 7.]

The charge laid by Crawford states that Keegstra . . . "between the 1st day of September 1978 and the 31st day of December 1982 inclusive, at or near the town of Eckville in the province of Alberta, by communicating statements while teaching to high school students at Eckville High School wilfully promoted hatred against an identifiable group, to wit: Jewish people, contrary to the Criminal Code."

If convicted, Keegstra faces a 2-year jail term. The first hearing will take place on Feb. 1 in provincial court in Red Deer, Alberta.

The Keegstra investigation was initiated by Crawford and conducted by the Royal Canadian Mounted Police. It was begun last June and completed in the fall. The attorney-general received the RCMP's report on Sept. 16.

Keegstra, meanwhile, continues to live in Eckville but now works as a mechanic in Bentley, 25 miles northeast of the town. He was the former mayor of Eckville but lost his job to Harold Leach during the municipal elections on Oct. 17.

* * *

German legislation

BONN [JTA] — Draft legislation which would provide criminal penalties, including prison terms, for persons who deny publicly that the Holocaust ever occurred, will be considered by the West German parliament this year, according to Justice Minister Hans Engelhard.

Under the proposed law, the maximum penalty for denying that Jews were persecuted and systematically killed during the Nazi regime, would be three years' imprisonment. The punishment would vary depending upon whether the courts found the offending statement constituted "approval of crimes" or was merely an "insult."

The justice ministry, which drafted the legislation, is presently consulting with the state governments of the Federal Republic to ensure a solid majority for the measure.

Existing laws allow private individuals to sue persons who deny the Holocaust. But they must prove that they personally were victims of the Holocaust as Jews or as members of other groups persecuted by the Nazis.

But no freeze

Cutbacks on the West Bank

JERUSALEM [JTA] — Prime Minister Yitzhak Shamir last week announced that the reduction of government expenditures will include a cutback of Israeli settlement activity on the West Bank, but there will be no "freeze."

He gave that assurance in a television interview during which he discussed the urgent measures being taken by the government to restore economic health.

The ministerial economic committee, he noted, decided to cut the budget for the 1984-85 fiscal year by 58 billion shekels (nearly $800 million).

"Settlements are not excluded," he said. But the government would never order a settlement freeze on the West Bank because "that would be a political act, not an economic measure."

He seemed buoyed by the fact that the committee succeeded — at least on paper — in meeting the Treasury's demands for budget reductions without precipitating a coalition crisis.

That accomplishment is precisely what raised skepticism among economic analysts that the budget cuts are little more than cosmetic.

While Shamir said consultations were continuing with the Tami party over the welfare ministry budget, the ministerial economic ministry has, in effect, acceded to most of Tami's demands.

It was reported to have increased the welfare budget by 400,000 shekels, resolving to cut more deeply into the budgets of other departments.

Tami, which represents a low-income, largely Sephardic constituency, had threatened to quit the coalition if its demands were not met. If it did, Shamir's parliamentary majority would be reduced to one. Shamir said he was "sure" Tami would not bolt.

The Premier said he was "very sensitive" to the economic hardships of low-paid civil service workers. He noted they have always been badly off.

He maintained that the next cost-of-living allowance, to be paid this month, would compensate all wage-earners for the erosion of their income by inflation, now running at an annual rate

[Cont'd. on page 12]

Soviets given Refusenik plea

By
PATRICIA RUCKER

OTTAWA — Before Jim Peterson, leader of a parliamentary delegation to the USSR, left for Moscow this week with other members of the delegation (CJN Jan. 12) he delivered a petition to authorities at the Soviet embassy in Ottawa.

The petition, which carries over 4,000 signatures, focuses on the plight of the Vasilevskys, a family of Soviet Refuseniks "adopted" in 1981 by the committee on Soviet Jewry of Toronto's Holy Blossom Temple.

It was presented to Peterson, MP for Willowdale, and to John Roberts, minister of immigration and employment and MP for St. Paul's last Friday by the committee.

"We petition the Canadian government . . . to speak out and remind the Soviet Union of its commitments and obligations (to permit emigration for the purposes of family reunification). We demand to know when Anatoli Vasilevsky and his wife and child will be granted the basic human right to leave the Soviet Union and join their family in Israel," the petition states.

Peterson told The CJN before his departure that he would also take a copy of the text to the Soviet authorities in the USSR.

The Vasilevskys — Anatoli, 52, and Natalia, 34 — first applied to join family in Israel in 1978. They have been refused exit visas for five years in a row, and have been unemployed since their first application was submitted. They now have a 2-year-old daughter, Hanna.

Peterson said that the delegation would attempt to contact the Vasilevsky family.

Herzog makes Africa tour

JERUSALEM [JTA] — President Chaim Herzog is in Africa this week on official state visits. He will spend five days in Zaire and two days in Liberia.

This is the first visit to Africa by an Israeli President since the African states severed diplomatic relations with Israel after the Yom Kippur War.

Herzog was invited by the presidents of the two countries, both of whom visited Israel last year, following their resumption of diplomatic ties with the Jewish state.

One of the highlights of Herzog's visit will be a meeting with the Jewish community of Zaire. There are about 150 Jewish families there and they are said to be well off economically. Most emigrated from Rhodes after the Italians conquered the island during World War II.

Israel now has full diplomatic relations with the following African countries: Lesoto, Malawi and Swaziland, in addition to Zaire and Liberia.

Although Herzog's visit is basically ceremonial officials in Jerusalem view it as important in that it symbolizes Israel's return to Africa, and that Israeli involvement in the area is on the rise.

Rabin plans move to lead Labor Party

By
JANICE ARNOLD

MONTREAL — Former Israeli Prime Minister Yitzhak Rabin said he does not "exclude" the possibility that he will seek the leadership again of the Labor Party.

Rabin attempted to skirt a question on the subject, but did not deny recent reports in the Israeli press that he is organizing to contest Shimon Peres' chairmanship of the Labor Party.

A general during the Six Day War, Rabin formed a successor government after the retirement of Golda Meir in April, 1974, and in October of that year assembled a majority coalition.

He resigned in April, 1977, after confessing to maintaining an illegal bank account in the United States, and Peres, his defence minister, unsuccessfully led the party into the general elections that May.

Rabin said in an interview here recently that he hoped an election would be held in Israel this year because he "believes it is the best way to readjust policies in Israel, that is, "turn it back to the people to make their choice."

Public opinion polls in Israel indicate the Labor Alignment has pulled ahead of the ruling Likud coalition (CJN Jan. 12).

Rabin was in Montreal to speak at a State of Israel Bonds reception

Yitzhak Rabin

tendered by Congregation Chevra Kadisha-B'nai Jacob, at the home of Ernest Fiederer.

In his address, Rabin said the greatest issue facing Israel today is how to cope with its economic difficulties, closely followed by putting an end to Israel's involvement in Lebanon and getting the peace process going again.

He said most of the blame for the current economic crisis, "the worst Israel has had in 25 years," can be placed on the size of the defence budget, between 16 and 18% of the country's gross national product.

"If we could bring that down to 9 or 10%, it would be a paradise in Israel. We would have no need for any financial aid from the outside. Israel would be able to take care of all its economic and social problems without anybody's help," he said.

Every day that Israel is in Lebanon, it is costing the Israeli treasury $1 million, he said.

There is a realization in Israel, regardless of party affiliation, that the policies and priorities of the last two or three years have to be changed

[Cont'd. on page 12]

Humanitarian Award for Pearl McGonigal

WINNIPEG — Pearl McGonigal, Lieutenant - Governor of Manitoba, will receive the B'nai B'rith Canada Humanitarian Award at a dinner dance to be held here April 5 at the Westin Hotel.

The award will pay tribute to her "outstanding achievements in political and communal life."

Proceeds from the dinner, which will be co-chaired by Marjorie Blankstein and George Richardson of James Richardson and Sons, will help sustain programs of B'nai B'rith in Manitoba.

Pearl McGonigal

One of Winnipeg's first female city councillors and the first female deputy mayor, McGonigal became Manitoba's first female Lieutenant - Governor in 1981.

Born and raised in Melville, Sask., she lived in Moose Jaw and Calgary before moving to Winnipeg in 1963 with her husband, Marvin, and her daughter, Kim.

In addition to a business career, which included nine years in banking, and seven years as a merchandising representative, she has had an extensive civic career, which began in 1969 with her election to the St. James Assiniboia Council.

World-National

Human rights group gets pat on back

By
RABBI W. GUNTHER PLAUT

In my mailbox I found a letter that I want to share with you . . . at least in part. It was written by Janet Fine, of Toronto, and had this to say:

"Your article on the 35th anniversary of the Universal Declaration of Human Rights could not have been more timely. With this in mind I would like to seek your help in publicizing the work of Amnesty International's campaign for the international protection of human rights. AI is a worldwide movement independent of any government, political persuasion or religious creed.

Rabbi Plaut

"It seeks the release of prisoners of conscience.

"It works for fair and prompt trial for all political prisoners.

Israel criticized

"It opposes the death penalty and torture or other cruel inhuman or degrading treatment or punishment of all prisoners without reservation."

Amnesty International has been critical of most countries, including democracies. It has leveled its comments at Israel as well, and on occasion the government of Israel has been at odds with AI over its analysis and recommendations. Israel has felt that AI did not take into full consideration the security aspects on the West Bank.

However, there is an ongoing relationship between AI and Israel which recognizes the former's important activities.

In her letter, Mrs. Fine lays particular emphasis on the situation in Uruguay, a country that rarely figures in the news. She writes:

"The Toronto Group Three of AI is taking part in a new effort to publicize torture and political imprisonment in Uruguay which has one of the worst records of human rights violations within our family of nations . . . The local group hopes that public attention will help persuade the Uruguayan authorities to introduce new measures to protect human rights.

"Torture became routine during the 1970s. Testimony from former prisoners and from ex-members of Uruguay's armed forces detail the techniques used in military detention centres. Detainees are hooded for weeks, even months on end. They are beaten, forced to stand motionless for hours, or have their heads submerged in tanks of dirty water. Electric shock is applied to the most sensitive parts of their bodies.

Threats of rape

"The victims are placed under intense emotional pressure, forced to watch other people being tortured, told their husbands or wives and children will be cruelly treated, subjected to threats of rape and mock executions. In June, a university student, one of some 50 arrested for distributing leaflets and organizing left-wing meetings, was reported to have been hospitalized as a result of electric shock torture."

A full report is available in English, Spanish and other languages with details of the nine recommendations AI has made to the Uruguayan government. "One may become cynical," Mrs. Fine writes, "but when I see the tireless efforts of AI and their results there is a small light at the end of the tunnel. As long as we remember that we are and must be our brother's keeper there is hope. As Jews we must be concerned not just with Jewish but all human rights — they are indeed one."

She asks those who would like to assist Amnesty International to contact her at 673 Hillsdale Ave. E., in Toronto (481-8472), and she will supply relevant information.

Goodman release adds to preacher's clout

Jackson's views arouse concern

By
SHELDON KIRSHNER

Jesse Jackson's astonishing success in gaining the release of U.S. flier Robert Goodman from Syrian captivity focused attention once more on this 42-year-old civil rights preacher with a silver tongue and a gift for self-promotion.

A Democratic presidential hopeful, Jackson succeeded in persuading Hafez Assad of Syria to give Goodman his freedom because the Syrians thought their gesture of goodwill would win them friends in Washington and would help create a movement to end American military involvement in Lebanon.

Whether Syria's gamble pays off is open to question, but it was not by chance that Assad released Goodman — also a Black American — into the custody of Jackson rather than the U.S. embassy in Damascus.

For the Syrians, Jackson was practically the ideal emissary: a politician with some clout who has called for a unilateral U.S. withdrawal from Lebanon and who has expressed sympathy for the Palestinian cause. Of all the Democratic Party candidates for the presidency, only George McGovern shares his opinions on the Middle East.

Jackson's views on the Arab-Israeli conflict, while hardly novel or radical, have aroused concern among American Jews — who still recall a 1979 photograph of him embracing PLO chairman Yasser Arafat. Arafat.

But Jackson's meeting with Arafat and his espousal of the PLO as the sole representative organization of the Palestinians are not the only sources of disquiet for Jews.

He is on record as once having characterized Zionism as "a poisonous weed that's choking the flower of Judaism."

And the group he leads, People United To Save Humanity, or PUSH, has reportedly received backing from Libya and the Arab-American University Graduates.

Nearly five years ago, when he visited Israel before going on to the Arab world, Jackson did not exactly endear himself to the Israeli government.

After visiting Yad Vashem, the Holocaust memorial centre in Jerusalem, he expressed understanding of the importance of a Jewish homeland. But he put his foot in his mouth when he declared that "the persecution complex of many Jewish people . . . certainly makes them overreact to their own suffering."

Jackson, who was an associate of the late Martin Luther King, offended Israelis by warning Teddy Kollek — the mayor of Jerusalem — that 15 million Black Americans would not back pro-Israel policies that might lead to U.S. participation in a Middle East war or diminish Arab oil supplies to America.

In both cases, he mused, "Blacks would be the first to die or . . . to go cold in the winter."

Even before arriving in Israel, Jackson had angered the Begin administration by charging that Andrew Young, Jimmy Carter's ambassador to the United Nations, had been fired because of Jewish and Israeli pressure.

The top Black appointee in Carter's cabinet, Young — now mayor of Atlanta — stepped down after revelations that he had had secret meetings with the UN's PLO representative. (Under U.S. policy, no American diplomat may confer with PLO members in an official capacity.)

As a result of all these incidents, Israeli officials from Menachem Begin downward refused to see Jackson, claiming that he had become "prominent in the anti-Israel mood."

The government was faulted for its refusal to talk to Jackson, but it stuck to its position.

U.S. presidential hopeful Jesse Jackson and Syrian president Hafez Assad. [AP wirephoto]

In recent months, Jackson has been careful not to offend potential voters, Jews included, but he has not really succeeded.

Within days of kicking off his presidential campaign, he addressed the American Arab Anti-Discrimination Committee — the first candidate to do so. According to reports, Jackson's advisors advised him to skip this speaking appointment, fearing it would create an unfavorable impression in certain Jewish circles.

Jackson, on the other hand, appeared to go out of his way to praise Israel in an interview with The New York Times.

After stating that "the Arab war against Israel must be stopped," he noted that Israel could become "the capital of commerce in the Middle East" and "the flower in the desert."

Israel, he added, was "the most brilliant flower in God's garden."

The American-Arab Relations Committee was not enamored of Jackson's rhetoric, charging that it belittled Arabs.

In the same interview, his most authoritative to date, Jackson spelled out his positions on the Middle East.

The U.S., he explained, has an interest in "protecting Israel's right to exist in security within internationally recognized boundaries." But Washington has no obligation to support Israel's right "to occupy and expand."

Calling for a Palestinian homeland, which the Reagan administration advocates, Jackson said it was in Washington's interest to back self-determination for the Palestinians.

Jackson told the interviewer that Israel and the PLO should accept each other's existence. And he pointed out that Washington's "no talk" policy toward the PLO was "a bad policy" because it has "deprived the American President of the ability to reduce Israel's enemies."

He said he believed in a balanced U.S. policy — saying the U.S. should normalize relations with all Arab countries and not "incite" them by basing everything around Israel.

So far, mainstream Jewish organizations in the U.S. have not taken a public position on the Jackson candidacy. However, Nathan Perlmutter, executive director of B'nai B'rith's Anti-Defamation League, said recently that Jews will watch him closely.

Albert Vorspan, vice-president of the Union of American Hebrew Congregations, has condemned Jewish Defence League threats to disrupt Jackson's meetings. But he has also said that Jackson should "be subjected to tough and sharp scrutiny, like all other candidates. . . ."

Despite the fact that Jackson's presidential aspirations have caused something of a stir in the Jewish community, serious observers do not give him much of a chance of capturing the Democratic nomination come summer, racism being an undeniable factor in American politics.

Yet Jackson, who commands the allegiance of millions of Blacks, may well be able to influence his fellow candidates and thereby have an impact on the formulation of Democratic policy vis-a-vis the Middle East.

U.S.-Vatican agreement brings divided reaction

NEW YORK [JTA] — One national Jewish spokesman has responded last week to the announcement that the United States has established formal diplomatic relations with the Vatican by declaring that the action violated the constitutional principle of separation of church and state, but two other Jewish spokesmen hailed the United States action.

The critic was Henry Siesman, executive director of the American Jewish Congress, who said that while the AJCongress shared the Reagan administration's respect for espousal by Pope John Paul II of human rights and social justice, "it is our position that formal diplomatic relations with the Vatican violates that constitutional principle."

Rabbi Marc Tanenbaum, director of the international relations department of the American Jewish Committee and former director of the Committee's inter-religious affairs department, said one of "the remarkable aspects" of the establishment of United States-Vatican diplomatic ties was "the muted response of the major Jewish organizations."

He declared that from the viewpoint of church-state separation, "many Protestants joined by the American Jewish Congress view the Holy See as an integral part of the Roman Catholic Church" and "thus the United States diplomatic recognition of the Vatican is perceived as a violation of the First Amendment."

However, Tanenbaum added, "there is a substantial body of scholars" which makes a case "that both historically and thedologically, the Holy See is a "secular" arm of the Vatican, conceived as a sovereign state.

He said another factor in favor of the new ties "is the decline of anti-Catholicism in America, especially since Vatican Council II, which strongly committed world Catholics to religious liberty and improved Catholic-Jewish relations."

Tanenbaum also used the news of the event to declare that, "with this breakthrough, after 116 years, Jews have the right to expect now another breakthrough — the Vatican's establishing of diplomatic relations with the sovereign state of Israel."

Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, called the agreement "a welcome and positive step."

Museum in trouble

TEL AVIV [JTA] — **Beth Hatefutsot, the prestigious Museum of the Diaspora located on the Tel Aviv University campus, may have to close by the end of this month unless the Treasury withdraws its decision to withhold the monthly government allocation of over 10 million shekels [$100,000] which covers some 40% of the museum's operational expenses.**

The government ordered this allocation withheld because of a museum decision last year to pay its employees a special 10% "museum allowance" without finance ministry approval.

The allowance is also being paid by the Israel Museum in Jerusalem and the Tel Aviv Museum. No action has so far been taken against those two museums.

The Diaspora Museum directorate has sought a meeting with Finance Minister Yigal Cohen-Orgad to discuss the issue. Most of the museum's budget is covered by contributions from abroad, but it cannot operate without the government funds.

Govt. relations are priority

Less-than-needed CJC budget shouldn't hurt plans

TORONTO —

A $2.9 million budget was presented to the national executive of Canadian Jewish Congress at a recent meeting here. CJC president Milton Harris says, "It is not as much as we feel we need, but we are committed to stay within these guidelines."

That amount — $2,896,600 — was agreed on by the National Budgeting Conference in early December. Both Harris and Dorothy Reitman, chairman of the national executive, felt that CJC could live within its means and still increase its work in the regions, particularly in smaller communities. Any new programs, however, will have to have the NBC's approval, Harris says.

Relations with government, at both the federal and provincial levels, will continue to be a priority, he indicated.

In that vein, executive vice-president Alan Rose reported that an agreement is being worked out with the Canadian and Quebec governments that will allow contributions to Jewish day schools in the province to continue to be tax deductible.

Harris announced that he and other CJC leaders will be meeting with New Democratic Party leader Ed Broadbent at the end of January to "continue this process of informing government leaders of the concerns of the Canadian Jewish community." A CJC delegation met last month with Opposition Leader Brian Mulroney.

A motion by Harris in support of Prime Minister Trudeau's peace initiative was approved by the national executive.

Anne Gross, national chairman of the Canada-Israel Committee, gave the national executive a briefing on that organization's meeting with External Affairs Minister Allan MacEachen, following his visit to the Middle East.

She noted that after the meeting, MacEachen did clarify the "imbalanced statements" he had made in several Arab capitals. "The minister did respond to questions put to him in the House of Commons. He reiterated Canada's desire that all foreign forces withdraw from Lebanon and he indicated that it was not propitious at this time for Canada to upgrade its contacts with the PLO."

Prime Minister Trudeau has also more recently clarified in the House his statements in Kuwait, which alluded to Israel's withdrawal from the occupied territories, she said.

Gross, however, stated that the CIC "remains concerned with the tone and balance in certain statements made by senior Canadian ministers. The CIC intends to be vigilant in dealing with these occurrences."

In international affairs, the plight of Syrian Jewry was high on the agenda, especially the murder of a Jewish mother and two children. (See separate story). Rabbi Jordan Pearlson said he would bring this matter to the attention of the National Tripartite Liaison Committee, which represents the major religious groups in Canada and CJC officers said they would ask the Canadian government to try and put pressure on Syria to ensure the safety of its Jewish community.

Dorothy Reitman reported on the participation of CJC members in the 52nd General Assembly of the Council of Jewish Federation held last fall in Atlanta.

Reitman, a speaker at the assembly, announced that the next one will be held in Toronto in November, under the chairmanship of CJC Ontarion Region vice-president Mira Koschitzky.

Other matters dealt with at the meeting included the appointment of Joe Wilder, a Winnipeg lawyer and community activist, to the new position of vice-chairman of CJC's National Community Relations Committee.

At 49, Wilder was presented as having extensive experience in litigation involving community issues and civil rights, including anti-defamation. He was recently named Queen's Counsel.

An executive member of the Winnipeg Jewish Community Council, he is also honorary solicitor of the Royal Winnipeg Ballet and past president of the Winnipeg Blue Bombers Football Club.

Community Relations Committee chairman David Satok said Wilder's appointment will strengthen the national character of the committee's mandate.

Assad asked by CJC to protect Syrian Jews

TORONTO —

Canadian Jewish Congress has asked Syrian President Hafez Assad to personally protect the Syrian Jewish community following the Dec. 28 murder of a Jewish woman and her children in their home in Aleppo (CJN, Jan. 5). It also requested that Syria lift the ban on Jewish emigration.

In a telegram to Assad, sent by CJC president Milton Harris, CJC urges the Syrian president to "immediately take all necessary steps to protect the Syrian Jewish community from further harm."

"We call on your country, as a signatory to the Universal Declaration of Human Rights of the United Nations to permit forthwith the exit of those Syrian Jews who wish to emigrate," Harris said.

The telegram also asked for a meeting between CJC and Syrian Ambassador to Canada Rafi Jouejati "as soon as possible."

Copies of the telegram were sent to Prime Minister Pierre Trudeau and External Affairs Minister Allan MacEachen.

CJC said the murder in Aleppo's Jewish section of Lillian Abada and her children aged 6 and 4 has "shocked all Canadians." The murderer of murderers has not been found and there is fear for the safety of the estimated 4,300 Jews in Syria.

"It is imperative that you (Assad) open a new chapter for Syrian Jews in 1984 and that such a tragedy not be permitted to happen again," said the telegram.

The situation of Syrian Jewry was one of the main topics of discussion at a recent CJC national executive meeting held here.

Jewish media service set up for Pope visit

TORONTO —

It's going to be a great headline: Jewish mayor greets Pope.

When Pope John Paul II steps out of his plane at Downsview Airport next Sept. 14, he will be starting his visit to Ontario in the heart of North York — a city with a high Jewish population and an ebullient Jewish mayor, Mel Lastman.

But the Roman Catholic Archdiocese of Toronto is looking for more than cute headlines — and has appointed a special communications officer to serve as liaison with both the ethnic and the non-Catholic religious press — in particular the Jewish print media.

Pope John Paul II

Father Stephen Connor, director of information for the Roman Catholic diocese of Hamilton, has been seconded to Toronto to ensure that non-Catholic communities have an opportunity to follow the visit from their own perspective.

Accreditation is being offered to members of the Jewish print media, and press kits and media centre facilities will be put at their disposal.

"The Holy Father is very concerned that Jewish-Catholic dialogue be kept up," Father Connor told The CJN.

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World-National

Living Halacha

By
RABBI MOSES J. BURAK

Question: Was the sermon always part of the Sabbath and holy day services?

Your question indicates that you have some doubt as to the value and the efficacy of the Sabbath service.

Sermons, however, were instituted at the very beginning of our existence as a faith. This does not mean that they had the same form then as they do now.

Rabbi Burak

We are told in Tractate Megillah, 32A: "Our rabbis taught that Moshe ordered Israel to discuss and lecture on the subject of the day — the Halachos of the Passover on Passover, the Halachos of Shavu'os on Shavu'os, the Halachos of the Chag (Succos) on the Chag."

But, sermons of all kinds have proven to be a thankless task. Many a rabbi, when he looks at his sleepy congregation, is comforted by remembering the report in Midrash Genesis Rabba, Chapter 57:3 where we are told that the great "Rabbi Akiva was sitting and preaching, and the people were asleep. He desired to awaken them, and said: By what merit did Esther become queen over an empire of 127 countries?" And suddenly they all awoke, so as to find out how to gain a similar giant jackpot for themselves and their children.

We are told, in Midrash Shir ha-Shirim Rabba, Chapter 1:64, of a similar experience by Rabbi Juda the Nassi. Once when he was preaching, he noticed that the people were asleep. He wanted to wake them up, so he told them: "A certain lady gave birth to 600,000 children in Egypt."

Everyone sat up to hear about this unusually fertile lady. Then they heard that her name was Yocheved, the mother of Moshe. In giving birth to him, she gave us one who was equal in value to that number.

One hopes the people stayed awake for the rest of the sermon.

Some rabbis found another way to keep the people awake. They delivered hard-hitting sermons on the evils they saw around them: about men who prayed and then preyed on their fellow men, about thiefs who had no reason to steal, about men of means who did not pay their debts, about money gougers. Such sermons kept the people awake; they also kept the rabbi awake at night, wondering what his forthright statement would cost him.

The powertul did not take such a drush meekly. They exacted vengeance from the daring prophet. In the responsa, Mahary Bruna, number 231, that sage tells us that many of his congregants walked out during his sermon rather than hear his words. Maharam Mintz, in his responsea, number 76 tells us of something worse that happened to him: some angry people made a cross or two on the place where he stood in the synagogue. Well before them, the Rivash (Barfat) reported in his responsum 447, that when he started to give a harsh sermon, some of the men of wealth made a commotion that stopped him in full flight.

No wonder, then, that for a while the rabbis stopped giving sermons except twice a year: they were intimidated. In the modern period, the founder of the Soloveitchik clan suffered much because of his courageous defence of the poor.

I have occasionally told my congregation that I am not one of the great preachers of our time. They like to hear that. Then I add: "And you are not the best of listeners." They don't like that.

Trade commissioner must tighten belt

Israel cuts reach Canadian posts

By
FRANK RASKY

TORONTO —

As an employee of the financially-strapped Israel government who is stationed in Toronto, Yair Ofek was not surprised to learn last week that he would not be getting an increase in salary and would have to slash his expenses this year.

"I was expecting all that after reading the news about my country's flourishing economy," Ofek, the Israeli trade commissioner to Canada, was saying in an interview with The CJN.

"But, you know what really made me realize how tough things are back home?" he asked, grimacing, as he pointed to a 12-page document. "It's this item here, which says Israel is proposing to introduce a compulsory fee for students in elementary schools. Boy, that really makes you feel the pinch!"

The document spelled out in detail all the belt-tightening austerity measures that the Israeli government proposes to introduce as a means of rescuing the country from economic disaster.

Ofek readily agreed to show the official government document, titled Economic Policy Concepts, to reporters here, so that they might better understand conflicting news reports about Israel's mounting economic crisis.

As a civil servant stationed in Canada for two years — one year in Montreal and one in Toronto — Ofek was understandably concerned about the proposal to reduce government employees by 2%.

"Only half of the posts vacated will be re-manned automatically," the document declares. "A quarter will be abolished immediately. And another quarter will go to a general pool for relocation among the various ministries after thorough examination."

It said that several fringe benefits enjoyed by government employees — such as overtime pay, travel allowance and subsidized loans — are also being reduced substantially.

Ofek said he accepts as necessary the government's need to implement budgetary cutbacks of at least 9% in every ministry, amounting to about $1.5 billion dollars.

"The whole country has been living beyond its means," said Ofek. "So we've got to pay the penalty and make sacrifices until we put the economy in better shape."

He acknowledges that the document paints a grim picture of the country's financial situation and that some of the austerity measures are severe, including these:

- Introduction of an income tax on the child allowance (for the first two children of families with no more than three children).
- Introduction of a 10% purchase tax on luxury goods.
- Premiums paid by the public for health and social insurance to be raised.
- Withholding taxes to be raised from 35 to 45%.

Yair Ofek

- Introduction of a new 66% income tax bracket.
- Fees for secondary and higher education to be introduced or raised.
- A travel tax paid by Israelis to be raised from $50 to $125.

"All this reflects a temporary setback in our economy," said Ofek. "Despite the current bleak outlook, I'm optimistic about Israel's long-range future."

On the positive side, he cited these upbeat factors listed in the government document which reflected Israel's stability and high credit rating in the world market:

- The continuing financial support which Israel gets from the U.S. government and Jewish communities around the world.
- Israel's continuing insistence on paying its debts on time.
- Israel's continuing ability to rely on the network of the branches and subsidiaries of Israeli banks abroad.
- Israel's continuing efforts to attract foreigners to invest in the Israeli economy.
- The government's present economic policy of exporting more and importing less and temporarily lowering living standards by 10% promises to lead to a definite $1 billion improvement in Israel's balance of payments.

Unusual honor for retailer

SYDNEY, NS —

Harvey Webber, a longtime Sydney retailer, was named a Queens Counsel in the New Year's honors list.

Webber, a Dalhousie Law School graduate, chose retailing instead of going into law, but retained his membership in the Nova Scotia bar.

Harvey Webber

In Nova Scotia, a QC is traditionally awarded to 15-year practicing barristers but Webber's honor was an exception. He was awarded the QC "in recognition for a lifetime of dedicated community service."

The investiture will take place later this month at a reception in Province House in Halifax, to be hosted by the newly-appointed lieutenant - governor, Alan Abraham.

This is the latest in a series of awards recognizing Webber's broad-based activities. In 1978 he was made an honorary Fellow of the Hebrew University of Jerusalem. In 1981 readers of Atlantic Insight Magazine voted him Atlantic Canadian of the Year.

Last month at a Hebrew University dinner here, the Israeli consul-general in Montreal, Yakov Aviad, presented him with a HU Founders pin and said it was his pleasure to "recognize dedication to our people." Also in attendance at the dinner was Joel Alpert, the new Canadian Friends of Hebrew University executive director.

Webber is associated with many Jewish organizations: Atlantic chairman of Canadian Ort; board member, Canadian Friends of Tel Aviv University; and has established student loan funds at Technion, Weizmann Institute, and Ben-Gurion University.

In business, Webber, a second generation retailer, is president of Smart Shop Limited, a junior department store of fashion now celebrating its 80th year. He is vice-chairman, advisory board, Central Trust; and chairman Seveer Realty, a land development and real estate company in Cape Breton.

He has been a long time director of the Canadian Chamber of Commerce and until September, 1982 was on the executive committee of that organization.

Harvey Webber is best known as founder of Atlantic Canada Plus, a self-help plan for job creation.

Student jobs

OTTAWA —

The federal government's 1984 Summer Canada program for students hopes to create jobs for some 69,000 participants, according to Employment Minister John Roberts.

About 41,000 jobs in this $170 million package will be created through Summer Canada Works, a program which funds productive, experience-giving jobs sponsored by organizations, businesses and individuals.

The second major component, Summer Career-Access, is a wage subsidy program that provides internships for students in the public, private and non-profit sectors.

The internships allow students to develop skills and acquire work experience to make their eventual transition from school to work easier.

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Pundits predicted much closer vote

Sharon fails in bid to head WZO aliya post

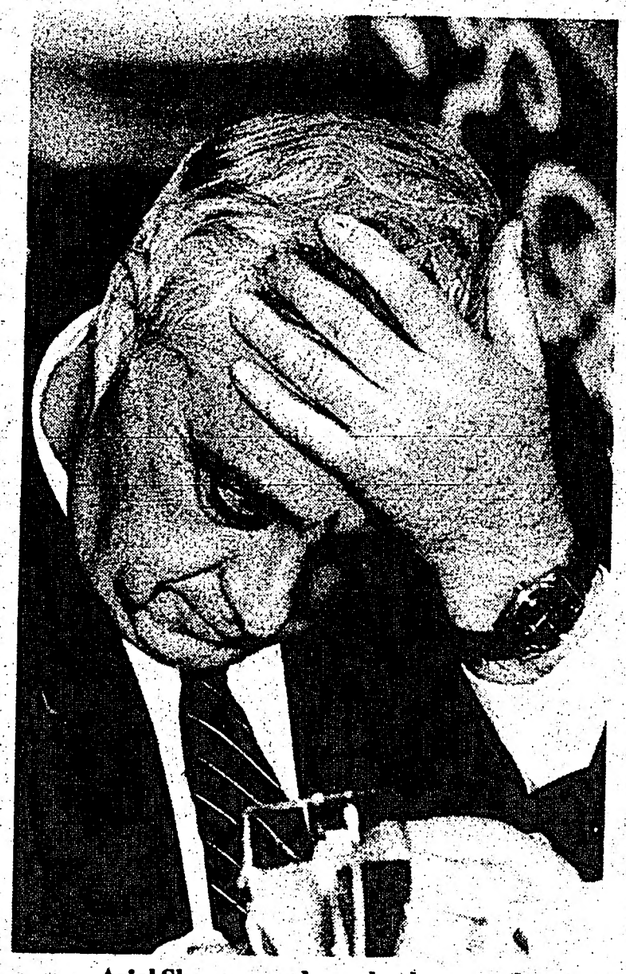
JERUSALEM [JTA] — Ariel Sharon failed last week in his bid to be elected chairman of the World Zionist Organization-Jewish Agency aliya department.

In a secret ballot at the Zionist General Council meeting here 59 votes were cast against the former defence minister while 48 were cast in his favor.

The wide margin surprised the pundits who earlier were predicting a neck-to-neck vote.

Leon Dulzin, chairman of the WZO executive, said it had been a "democratic session." He said there was no need for him to reiterate his statements made prior to the vote, namely, that Sharon was unsuitable for the aliya department post, and noted that the post was being held open for Herut. (Dulzin, of the Liberal Party wing of Likud, runs the department temporarily.) "I hope Herut will nominate a candidate we all agree on," he said.

Herut Hatzohar chairman Gideon Abramovitz, plainly bitter at the vote, said Dulzin's words were "a contradiction ... we have to put up someone who is going to satisfy somebody living in Los Angeles or wherever ... there is a witch-hunt against a minister of the government." This was a reference to the fact that Sharon serves as minister without portfolio in the present cabinet.



Ariel Sharon wonders what happened.

Both Premier Yitzhak Sharon and Defence Minister Moshe Arens urged the Zionist General Council to endorse Sharon's candidacy. The council's decision to flout their advice made the vote all the more significant in its broader political ramifications.

Jerold Hoffberger of Baltimore, chairman of the Jewish Agency board of governors, opposed Sharon's candidacy. While he praised the retired general as a military man, he asserted that he was not a person Diaspora youth would follow.

Likud Knesset member Ehud Olmert told the Jewish Telegraphic Agency, just hours before the vote: "They [Sharon's opponents] want to destroy him politically."

Sharon's rejection by the council, despite heavy pressure exerted by Shamir, is a blow to the former defence minister's aspirations to make a political comeback. It is also regarded as a stinging blow to the prestige here and in the Diaspora of Shamir himself.

Influential in the voting was the reported determination of Hoffberger to derail the Sharon candidacy even if it were approved by the council. Hoffberger reportedly told Shamir that he opposed Sharon and that he would have the agency's board of governors reject him. Without the board's approval, Sharon could not have taken over the aliya department post.

Labor Party activists were delighted with the result of the vote. Labor Party secretary Yehiel Leket declared: "Sharon did not succeed in winning rehabilitation from the Zionist movement ... This is a great moral and democratic victory."

The Zionist Council meeting opened here with an address by President Chaim Herzog who called on all Israelis and their institutions to fight "the plague of yerida," the departure of Israelis who take up permanent residence abroad.

"This is the great danger facing us," Herzog warned. "Like an illness, it can respond to early treatment."

He agreed with Deputy Minister Dov Shilansky that it is more important to prevent yerida than to bring home the *yordim* — those who have gone to live abroad. Among the preventive measures endorsed by Herzog are special assistance to army veterans and reasonably priced rental flats for young couples.

Mayor Teddy Kollek of Jerusalem touched on another problem in his address at the opening session. He accused the WZO of "doing nothing" for the capital. While absorption centres in Jerusalem are packed to overflowing with immigrants who can't find permanent homes, there are 4,000 vacant apartments in the city, he said.

Kollek warned that if present trends continue, the majority of Jerusalem's population would consist of Arabs and non-Zionist ultra-Orthodox Jews.

Shultz-Gromyko meeting may discuss Refuseniks

By
DAVID FRIEDMAN

WASHINGTON [JTA] — Secretary of State George Shultz is expected to raise the question of Jewish emigration from the Soviet Union when he meets Soviet Foreign Minister Andrei Gromyko at the 35-nation European Conference on Disarmament in Stockholm this week, according to the head of the National Conference on Soviet Jewry (NCSJ).

"In recent meetings that I have had with Secretary Shultz, he made very clear that whenever any other issue is discussed with the Soviet Union these issues [of Soviet Jewry] are on the agenda," Morris Abram, the NCSJ's chairman, said at a press conference here in which the organization presented its report on conditions for Soviet Jews in 1983.

Abram said the report would be transmitted to Shultz and President Reagan.

At the same time, he suggested that leaders of the peace movement bring up the issue in their contacts with people from the Warsaw Pact countries, especially the Soviet Union. He noted that President Kennedy had said that peace is actually "a matter of human rights."

Abram called the picture of Soviet Jewry "bleak" with 1983 bringing about a "virtual end of emigration." Only 1,315 Jews left the USSR as compared to 2,688 in 1982.

He also noted that the Soviet government intensified its attacks against the survival of Jewish culture, and increased anti-semitic and anti-Zionist activities.

Jerry Goodman, the NCSJ's executive director, said that Yuri Andropov had not changed the trend started under Leonid Brezhnev, but had "institutionalized" them.

Abram said he had never met a Soviet Jew in the USSR, Israel or the United States who had not urged that the pressure not be kept up. "They (Soviet Jews) beat on the doors from the inside and the Western world beats on the doors from the outside," he said.

He rejected the view that Soviet Jews are being held as "prisoners" to the failure of detente. He said the Soviet actions were based on domestic concerns.

Nevertheless, Abram was optimistic that the doors will be opened again if pressure is kept up. "The Soviet Union has very little to gain by a practice that has aroused the indignation of people around the world," he explained.

Abram said that he is hopeful for eventual emigration of Soviet Jewry because the kremlin has realized that it has failed in its attempt to assimilate the Jews into the "new Soviet man." But he said they will want an as yet to be determined "price."

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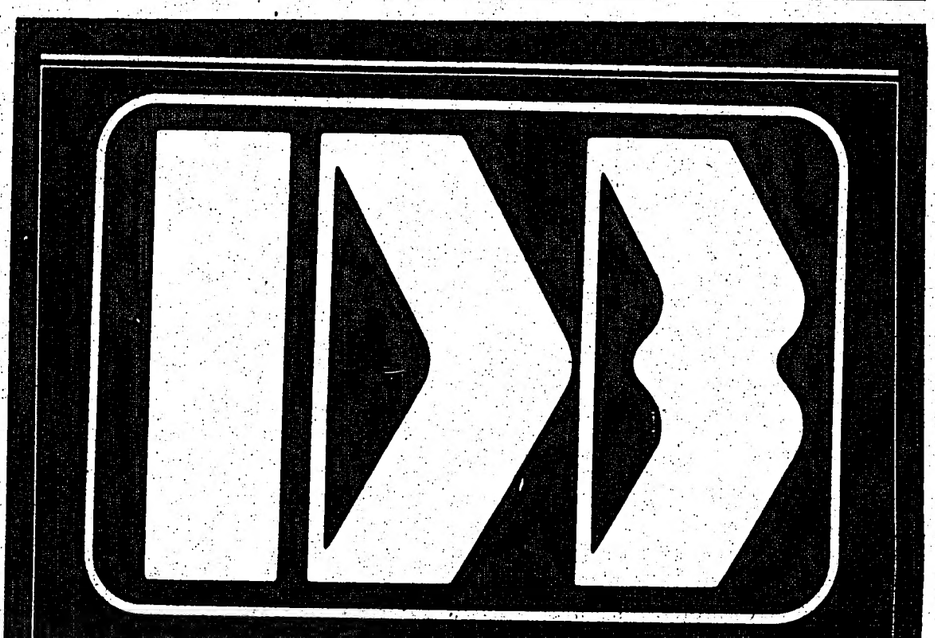

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Jerry Grafstein appointed to Senate.

Senate post for Grafstein

OTTAWA —

Another Jewish member has been added to the Canadian Senate.

He is Jerry Grafstein, 49, a longtime supporter of the Liberal Party and who is regarded as one of the party's key strategists.

Just before the end of 1983, Leo Kolber of Montreal was named to the Senate. With the Grafstein appointment, this brings the number of Jewish senators to seven.

Grafstein, a lawyer, is president of Red Leaf Communications Ltd., the Liberal advertising agency, which he founded in 1974.

Grafstein has been with the Toronto law firm of Minden, Gross and Grafstein for 23 years and will continue with the company, The CJN was advised.

The native of London, Ont. is a member of the Aaron Hart Lodge of B'nai B'rith and Canadian Jewish Congress Joint Community Relations Committee. He is a member of the Beth Tzedec Congregation of Toronto.

Grafstein is a graduate of the University of Western Ontario and the University of Toronto and was admitted to the bar in Ontario in 1960.

He has served in Ottawa as the executive assistant to John Turner and was special advisor to the department of consumer and corporate affairs.

Grafstein also served as special advisor to the minister of transport and the Canadian International Development Agency of the department of external affairs, and as chairman of the media and community law sections of both the national and Ontario bar associations.

He is married to Carole and they have two children. Laurence and Michael.

BB hears Kirkpatrick warning

Israel expulsion seen as UN aim

NEW YORK [JTA] —

The United States ambassador to the United Nations, Jeane Kirkpatrick, warned last week that efforts to expel Israel from the United Nations may take place again this year.

"This is an issue that we should continue to be alert to and take interest in," she said at a meeting with leaders of the Anti-Defamation League of B'nai B'rith at the ADL's headquarters.

The envoy said that the efforts to expel Israel from the UN during the last two years were "turned back" to a large degree by extensive U.S. lobbying among member-states and public as well as private warnings that the U.S. will withdraw from the world organization should the efforts to expel Israel succeed.

Kirkpatrick said the United States last year made it clear in capitals all over the world and to representatives of UN members in New York what the U.S. policy is on the issue of Israel's expulsion. She noted, nonetheless, that the vote in the General Assembly for the exclusion of Israel went from nine in favor two years ago to 42 last year, during the Assembly session last October.

Claiming that "we are all victims of the will to disbelieve in the horror of our age," Kirkpatrick said that this "will to disbelieve" affected first of all the Jewish people in Hitler's Germany.

Jeane Kirkpatrick

She warned that will to disbelieve is presently taking place at the UN regarding the attacks against the State of Israel. She said that there is a tendency at the UN "to bring off" the attacks on Israel's existence or its legitimacy.

The envoy said that she believes that "some of Israel's neighbors mean it when they say that they conceive the Mideast without Israel."

Kirkpatrick declared that "systematic efforts [at the UN] to delegitimize Israel should be met with explicit criticism, and there is not enough of it."

She called for realistic and sober assessment of reality to overcome the "will to disbelieve" and thereby avoid "a disaster" in the future.

Weizmann summer programs

Students to study science

TORONTO —

The Weizmann Institute of Science in Israel is offering two summer programs which provide science students the opportunity to work alongside top Weizmann Institute researchers as well as to learn something about life in Israel.

The International Summer Science Institute, open to students who have graduated from high school by June, 1984, allows some 75 outstanding science-oriented students from Europe, North America and Israel, to focus on current research topics working with sophisticated scientific instrumentation.

Laboratory work is supplemented with lectures given by senior Institute scientists.

Applications are received in the offices of the Canadian Society for the Weizmann Institute and up to five Canadian students will be selected from those applying. Most promising applicants are then interviewed by members of the Society's science advisory council.

The program, presented in English, will run from July 9 (arrival date) to Aug. 9.

Fee for the program is $1,200 U.S. per person. This includes room and board, tuition and tours, but not air fare to and from Israel.

The Karyn Kupcinet International Science School gives senior and graduate students in the exact and natural sciences the opportunity to take part in a research program in his or her field of interest.

To be admitted, the candidate must give evidence of a serious interest in research (previous experience and advantage), and be prepared to work at least 10 weeks.

The stipend is sufficient to cover food, lodging and some pocket money, with a monthly allowance which may be increased if there is a significant rise in the cost-of-living. No travel funds are available.

For further information, contact the Canadian Society for the Weizmann Institute of Science, Toronto [416] 630-0360 and Montreal [514] 481-0466.

Soviets arrest activist while teaching Hebrew

NEW YORK [JTA] —

Soviet Jewish culture activist Moshe Abramov was arrested while teaching an unofficial Hebrew class in the Soviet city of Samarkand, according to the Greater New York Conference on Soviet Jewry.

Abramov, who earns his living as a shochet, now faces one to five years in Soviet prison on the charge of "hooliganism."

Recently, Samarkand community leaders offered to appoint Abramov to the position of Chief Rabbi of the city in exchange for a public renunciation of his desire to emigrate.

His refusal to comply with their request led to a dispute with the community leaders. As a result, he was arrested on Dec. 19 and has been held in Kattakurgen in the Uzbek Republic of the USSR.

Abramov, a 39-year old Soviet Jew who has spent his life openly attempting to pursue his religious roots, spent five years studying at the state-controlled yeshiva in Moscow.

According to the GNYCSJ, he has been trying to emigrate since 1980, but the Soviet authorities have refused to consider his application.

Telegrams demanding Abramov's release should be sent to Ambassador Anatoly Dobrynin, Embassy of the USSR, 1125 16th St., NW, Washington.

Daily chapters

The daily chapters in the international 3-year Bible reading cycle of the World Jewish Bible Society and the Jewish Agency are, for this week:

For Thursday, Jan. 19, Ezekiel 31; Friday, Exodus 18:1-20:23 (Yitro); Shabbat, Isaiah 6:1-7:10 (haftorah); Sunday, Ezekiel 32; Monday, Ezekiel 33; Tuesday, Ezekiel 34; Wednesday, Ezekiel 35.

A schedule of the current 3-year cycle, which ends in 1985, is available free of charge from the World Jewish Bible Society, POB 7024, Jerusalem.

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DIARY ...of a People

By
DAVID BIRKAN

The Vilna ghetto's resistance movement was formed Jan. 23, 1942, in the face of Nazi ruthlessness, local hostility and the overwhelming competition for the Jews' loyalty by their enigmatic ruler Jacob Gens.

Vilna, the "Jerusalem of Lithuania," was a centre of rabbinic and later secular scholarship for hundreds of years.

In the 18th century, the deliberations of Eliyah Ben Solomon Zalman, the renown Vilna Gaon, contributed to the development of modern halachic Judaism. The city was the birthplace of the haskalah ["secular enlightenment"] in the 19th century and, several generations later, of the cultural Yiddish socialist movement known as the Bund, and, of Zionism.

Germany launched a massive blitzkrieg against the USSR on June 22, 1941. Vilna, with some 75,000 Jews enjoying a varied and dynamic cultural, political and religious life, was overrun two days later.

Terror and destruction came quickly. The first ghetto was established in 2½ months; by that time, some 21,000 Jews were massacred, hundreds on the spot by Lithuanian police. The bulk were machine-gunned into open trenches in Ponary, five miles away. At the end of December, the dead totaled 48,000.

The survivors were placed under the authority of a Judenrat, Jewish council. Appointed head of its Jewish police by the Nazis was a half-assimilated Jew, Jacob Gens, whose Gentile wife was well-connected with influential Lithuanian nationslists. The police were forced to aid the Germans in the roundups for transit to Ponary and the selecting of victims.

The resistance movement emerging in January after months of deliberation between the various political elements among the survivors — including Communists and left and right-wing Zionists — called itself the Fareinikte Partisaner Organizatzie (united partisan organization). The FPO aimed at preparing an armed revolt within the ghetto, sabotaging German instalations, and linking up with the Soviet partisans in the woods to the east. (The Polish Home Army to the west was largely hostile to Jews).

The FPO's first achievement was to publish an anti-German newspaper for Vilna's Gentile population, with type stolen from a local Nazi publication. It also issued news bulletins for Russian prisoners-of-war interned nearby.

Slowly, the FPO collected small arms and ammunition, most smuggled in by Jewish workers in the local German ammunition factory. By 1943, the ghetto's arsenal consisted of about 70 machine guns, revolvers and rifles, 50 grenades and a few thousand bullets.

Occasionally, partisans would sneak out of the ghetto at night to attack German targets. In May, 1942, for example, an FPO mine blew up a German troop train, causing 200 casualties.

The first direct confrontation between the Judenrat and the FPO occured after a partisan commander, Joseph Glazman, refused an order by Jacob Gene to arrange a selection of Jews to be killed. The Jewish police arrested Glazman. Two armed FPO men attacked the police and freed him.

Gene cajoled and pleaded with the FPO to hand Glazman over in order to maintain the appearance of unity in the ghetto necessary to avoid direct German intervention. In a compromise, Glazman received the token punishment of several days in a nearby labor camp.

Glazman, now too well known to carry on in the ghetto, left with a band of fighters for the forest. They encountered a German ambush, and most were killed.

Shortly afterwards, two Polish Communists in Vilna told their German captors of their communication with a Jew in the ghetto, Yitzhak Wittenberg. The Germans demanded Wittenberg's immediate surrender — not knowing that he was the FPO's supreme commander.

Gens, aware of Wittenberg's identity, tried to capture him in a police trap. He escaped and mobilized the entire FPO. Gens now appealed to the ghetto at large, asking if the people wanted to bring disaster on themselves for the sake of one individual, particularly now with the Russian army approaching from the east and liberation imminent. Wittenberg surrendered, and died the day after.

Gens was shot by the Germans on Sept. 14, 1943. The ghetto's inhabitants were transferred to Estonia.

No change in Lebanon commitment

Israel considers pulling back troops

By
SHELDON KIRSHNER

Israel appears to be seriously thinking of withdrawing its forces in southern Lebanon further toward the Israeli border.

Although the Israeli government stresses it will not leave Lebanon without similar withdrawals by Syria and the PLO, there is speculation that Israel is on the verge of undertaking its second deployment since last September.

Last week, Defence Minister Moshe Arens and Prime Minister Yitzhak Shamir led observers to believe that something was afoot.

Arens declared that Israel would remain in Lebanon "as long as is required" to ensure the safety of its northern frontier. Attacking the Labor Party for advocating a unilateral withdrawal, Arens said:

Haddad's death a blow

"We will not listen to the counsels of despair. We have the stamina to stay (in Lebanon) as long as required to provide protection for the north."

However, Arens, in a separate speech, indicated that Israel might pull back its forces from its present defence line along the Awali River even if the Lebanese government is unable to enforce its sovereignty in the vacated area.

Israel deployed to the Awali last September, leaving the strife-torn Shouf Mountains above Beirut.

Arens did not say when such a deployment might take place or where the new lines would be. But, in a revealing statement, he said that a decision would not depend on the ability of the Lebanese authorities to implement the still frozen May 17, 1983 Israel-Lebanon withdrawal agreement.

Shamir heightened the impression that new developments could be in the offing by saying that Israel might pull back its army to a line at the Zahrani River, 11 kilometres south of the Awali.

These statements were made on the eve of the death of Major Saad Haddad, Israel's chief Arab proxy in southern Lebanon. Haddad, 47, died after losing a battle to cancer. Shamir eulogized him as "a great Lebanese patriot and a true ally of Israel."

For the past six years, Israel and Haddad — a Greek Catholic who hated the PLO — had an unusually close relationship. It developed in the early 1970s and blossomed after Israel's first invasion of Lebanon in March of 1978.

After Israel withdrew, Haddad and his militia of some 2,000 men established a buffer zone running from the Mediterranean Sea to the foothills of the Golan Heights. It was a small enclave but it enabled Israel to better protect its settlements in the Galilee.

Haddad's death leaves a void but does not change Israel's assessment of its situation in Lebanon.

No matter who replaces Haddad, a man of considerable charisma, Israel will have to work to find a way out of its present predicament in southern Lebanon.

Israel has no interest in a unilateral withdrawal as long as Syria and elements of the PLO are ensconced in that country. But, buffeted by growing casualties and a faltering of its economy, Israel wants to minimize the pain of its presence with withdrawing further south as a prelude to perhaps a total withdrawal.

Long gone are the days when Israel imagined it could influence the destiny of Lebanese and Palestinian politics by exerting pressure on Lebanon's government, such as it is.

Having apparently abandoned these objectives, Israel now wants to secure its northern border by creating a viable militia in southern Lebanon and reaching a modus vivendi with Syria.

Officially, Israel thinks these goals can be achieved without scraping the May 17 agreement — which U.S. Secretary of state George Shultz said last week was the only one that provides for the withdrawal of all foreign forces from Lebanon.

Syria is adamantly opposed to the May 17 pact. So, unless the Israelis and the Syrians reach some face-saving understanding, the stalemate is likely to continue.

Meanwhile, the Lebanese government made no progress toward implementing a highly-touted security plan, which could help facilitate a gradual Israeli withdrawal from Lebanon.

Fighting broke out between Lebanon's army and militias belonging to the Druze and Shiite Moslem communities, thereby bringing peace efforts to a temporary halt.

For the first time in one month, ships of the U.S. Sixth Fleet bombarded what appeared to be Druze positions after the Marine contingent in Beirut came under heavy fire.

U.S. special envoy Ronald Rumsfeld conferred with Syrian President Hafez Assad in Damascus, but few details emerged from their meeting .... itself a sign of a thaw in Syrian-American relations.

Flexibility by employers advocated in BB brief

TORONTO —

No employees should have to abandon their religious beliefs for the sake of job security.

That cardinal principle is embodied in a brief presented by B'nai B'rith Canada's League for Human Rights to a federal commission of inquiry on equality of employment.

The brief was submitted to Judge Rosalie Abella, sole commissioner of the inquiry. It has been established to determine ways to help women, native people, disabled individuals and visible minorities compete on an equal basis for employment opportunities.

"The issue of religious observance in the workplace is not an issue particular to Jews. It is an issue that affects people of many different faiths," says the brief.

Recognizing concerns of employers, the brief makes it clear that reasonable accommodations to religious practices should be made, "where such accommodation can be made without undue hardship on the conduct of business."

The league recommendations include establishing flexible work hours, providing for paid leave days for special needs exclusive of work, be they religious or not, and compensating employers for work hours missed.

"We believe that arbitrarily determined and preconceived employment quotas of people belonging to various minority groups represents a simplistic solution to a complex problem," says the league.

This opinion concurs with the findings of the Ontario Human Rights Commission that affirmative action quotas, as implemented in the United States, betray the basic principle of equality of opportunity and that they result in reverse discrimination.

The league recommends that an aggrieved person should not have to prove discrimination intent, as most provincial and federal laws now require. Instead, it should only be necessary to show discriminatory consequences.

The brief states that practices which may not be discriminatory by intent can "operate insidiously to discriminate."

Also included in the brief are recommendations for ongoing research on employees and for flexible work patterns for women.

The brief was prepared by league committees across Canada under the direction of national chairman David Matas.

The league combats racial discrimination and anti-semitism through education, legal counsel and community action.

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Editorial

CBC not all bad

The CJN has never hesitated to criticize the CBC on those occasions when its coverage of Mideast events has been unbalanced.

During the Lebanese war of 1982 Canada's national, people-owned television network was delinquent in the way it slanted the news against Israel.

But CBC, like all human institutions, is not all bad. A recent 2-part series which the network broadcast over The Journal is a case in point.

Narrated by CBC correspondent Joe Schlesinger, the program (broadcast on Jan. 2 and 3) focused in on the Vichy years in France.

The theme of the series was simple: the forthcoming trial of Klaus Barbie, "the butcher of Lyon," has precipitated a lot of soul-searching in France over the conduct of the French people in general during the German occupation.

One of the myths confected by the French after World War II was that they had mightily resisted the German occupier and that through the resistance movement heroic efforts had been made to dislodge the Nazis.

The CBC special showed conclusively that the truth was precisely the opposite. The French, throughout the war, were a quiescent, docile people who went out of their way to help, nay, collaborate with the Germans.

Interviews with Robert Paxton, co-author of Vichy and the Jews, revealed that the Vichy regime went after foreign and French Jews with a zeal that not even the Nazis had anticipated.

Some startling conversations conducted by Schlesinger with former members of the notorious SS Charlemagne Legion and the infamous national police, the milice, confirmed that there are many unrepentant people in France today who look upon their wartime collaborationist deeds with affection.

The CBC's sober series on Vichy was first rate investigative journalism.

New feeling reigns

The whiff of democracy is in the air in Argentina and that is good news for all Argentines who care about civil rights.

Raul Alfonsin, the new President, is a democrat who is committed to bring to trial all those individuals who trampled on the principle of human dignity while a military junta ruled the country from 1976.

When the generals and the admirals were in charge of affairs, anywhere from 6,000 to 30,000 Argentines, a disproportinate number of whom were Jewish, disappeared. It is commonly assumed that a succession of juntas were responsible for the reign of terror to which Argentina was so long subjected.

President Alfonsin has served notice that he is serious about punishing the perpetrators of these crimes. He has set up a commission to investigate the disappearances, and he has ordered the court martialing of nine former junta members on charges of ordering murder, torture and kidnappings.

He has also cashiered half the army generals and two-thirds of the navy admirals who probably are implicated in Argentina's years of darkness. More important still, Alfonsin has put military courts under civilian review and repealed an amnesty that the generals issued for themselves last September.

The minister of interior has denounced anti-semitism — a problem in that South American land — and the Jewish community is showing signs of confidence in recent developments.

These are happy, hopeful days for Argentina and all Argentines. We wish them well.

Pressure to withdraw Marines builds

U.S. becomes mired in Lebanon bog

Bomb blast last October killed 241 U.S. servicemen in Beirut. [Religious News Service photo]

By SHELDON KIRSHNER

The Reagan administration, contrary to all its calculations and expectations, has been drawn deeper and deeper into the bog that is Lebanon.

When Ronald Reagan ordered the Marines to Beirut in the waning days of Israel's 1982 siege, neither he nor his advisors ever imagined that they would be there for more than several weeks.

Seventeen months later, there are few signs on the horizon that the Marines — part of a multinational peacekeeping force consisting also of France, Italy and Britain — will be pulled out of their predicament within the foreseeable future.

Although a Congressional War Powers Act enables Reagan to keep the Marines in Lebanon through 1984 and into next year, the president may yet have to reconsider his policy, given its unpopularity among the American public. "The pressure to withdraw U.S. Marines from Lebanon is building strongly," notes syndicated columnist Flora Lewis. "It is understandable. They are doing nothing more in that unhappy country than trying to protect themselves."

Some analysts, notably Yitzhak Rabin, Israel's former Prime Minister, believe that the U.S. role will end by this summer. Rabin cites the rumbling in the American military high command as a key factor for Reagan to seek a "face-saving" way out of the mess.

Essentially, senior officers view the Lebanese mission as a purely political one with no military objectives and with even the political and diplomatic goals either unclear or unattainable.

For now, however, the U.S. is uncomfortably stuck in the muck of Lebanon, its 1,800-strong contingent the target of Islamic forces inalterably opposed to its very presence. More than 260 U.S. servicemen, primarily Marines, have been killed so far, and the prospect is that the American detachment will come under further attack, as Iran has predicted.

The casualties sustained by the U.S. are a function of its expanding, changing role. From neutral, well-received peacekeepers, the Americans have become identified as pro-Christian partisans, even though the White House has urged Maronite President Amin Gemayel to broaden the base of his government if he is to survive his many enemies.

There is widespread agreement that the U.S. has lost its carefully-cultivated image as an honest broker. Iran has accused Washington of "openly becoming a party to the conflict," while Brian Urquhart, the more objective United Nations under-secretary, has characterized the American-dominated multinational force as "a pillar" of the generally unpopular Gemayel regime.

U.S. neutrality, such as it was, crumbled last September when the Sixth Fleet began to support the Lebanese army in its battles with pro-Syrian Shiite, Druze and Palestinian militias. The militias, whose leaders seek wholesale political change in Lebanon's political structure, regard the U.S.-equipped and trained Lebanese army as a creature of the Maronite elite which has traditionally held the reins of power.

The U.S. entered a new, dangerous stage in its growing involvement in the tangle of Lebanese affairs when, on Dec. 4, Sixth Fleet aircraft attacked Syrian positions in the central mountains and came under very heavy fire. Two planes were downed by SAM missiles, and one pilot was killed and a navigator taken prisoner.

Despite the recent decision by Syria to release the navigator, the Reagan administration is still virtually at war with President Hafez Assad and his Lebanese allies. And the fear of greater U.S. entanglement in Lebanon has triggered recrimination and doubt all across America.

Nearly all the Democratic Party contenders for the presidency have slammed Reagan's incremental policy. And two of the most powerful figures on Capitol Hill — Thomas O'Neil, speaker of the House of Representatives, and Senator Charles Percy, head of the influentail foreign relations committee — have put Reagan on notice that a reassessment is now in order.

A Pentagon study has urged a reappraisal of American policy, and three former Central Intelligence Agency directors have spoken of the need for the U.S. to reassess its commitments.

Harold Brrown, who was secretary of defence under Jimmy Carter, has published a fairly scathing critique. "The United States is in a fix in Lebanon," he wrote in The New York Times. "Our central security interest in the region is not Lebanon, but preserving Western access to the oil-rich region around the Persian Gulf and preventing the Arab-Israeli dispute from exploding."

Reagan, who once said that U.S. troops would not get embroiled in Lebanon's violence, disagrees with all these views.

The President wants to stand fast, despite calamities like the truck-bombing last October which snuffed out the lives of 241 American soldiers. In justifying their deaths, as well as his apparent determination to resist the temptation of an immediate pullout, Reagan speaks of vital American interests.

On Oct. 28, in a nationwide address, Reagan said:

"If Americans were to walk away from Lebanon, what chance would there be for a negotiated settlement producing [a] unified democratic Lebanon? If terrorism and intimidation succeed, it'll be a devastating blow to the peace process and to Israel's search for genuine security. It won't just be Lebanon sentenced to a future of chaos.

"Can the United States, or the free world, for that matter, stand by and see the Middle East incorporated into the Soviet bloc? What of Western Europe and Japan's dependence on Middle East oil for the energy to fuel their industries? The Middle East is . . . vital to our national security and economic wellbeing."

Reagan, too, believes that the physical presence of the Marines lends moral and substantive support both to the Lebanese government and army, and facilitates "the hard work of diplomacy to go forward."

In a series of speeches last month, he also declared that the U.S. Marines would remain until "internal stability" was established and the withdrawal of all foreign forces — Israeli, Syrian and Palestinian — was assured. Serious observers do not think that the Marines can facilitate such progress.

Reagan, despite critics who told him so, did not envisage a mission so full of troubles when he commanded 800 Marines to join French and Italian troops to supervise the withdrawal of the Syrian army and PLO guerrillas from West Beirut in August of 1982. On Sept. 1 of that year, he said: "Our young men should be out of Lebanon within two weeks."

The Marines did leave according to schedule. But in the wake of the Sabra and Shatila massacre, Reagan called them back, explaining that they would protect Palestinian civilians and assist the Lebanese government to resume full sovereignty over Beirut as an essentail precondition for extending its control over the entire land.

After the Israeli army left Beirut, the U.S. sought to arrange a negotiated withdrawal of Israeli, Syrian and Palestinian forces from Lebanon. It was felt, at the time, that the multinational force would police the pullback, and then depart. Matters didn't develop so simply. Talks between Lebanon and Israel did not go smoothly, and Syria denounced the May 17 withdrawal accord that their representatives had signed.

The Americans, naively, assumed that the Syrians would withdraw with the completion of these difficult negotiations. And when it sunk in that they would not pick up their bags and fade into the night, the Reagan administration decided it would be impolitic to leave the weak Lebanese government to its own devices.

The turning point, if there is one, came in the aftermath of Israel's retreat from the Shouf Mountains last September. Fighting broke out between Christians and Druze, which soon spread to the capital and involved the Americans, not to mention the French.

Today, the U.S. faces the seemingly impossible task of bringing peace and order to Lebanon and of securing a withdrawal of Israel, Syria and the PLO. It all seems futile at this moment, but Reagan persists in the belief that a multinational presence in Lebanon strengthens the chances for peace and "is central to our credibility on a global scale."

He could be right, but others beg to differ. "After Vietnam, we promised ourselves we would never become involved in a conflict we could not win," write Gene LaRocque and David Johnson, two U.S. analysts. "There is nothing to win in Lebanon. No one likes to cut and run, but some battles are not worth the cost. Lebanon is not worth the cost."

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Administrator cuts down on waste

Silverman storms ahead in modernizing Commons

By
SHELDON KIRSHNER

OTTAWA —

"I've always attempted to let my work speak for itself," says Arthur Stanley Silverman. "I just get the job done. It's as simple as that."

Silverman, the first administrator of the House of Commons, is a modest fellow who shuns the limelight and who prefers deeds to words. A certified general accountant, he has begun the awesome task of modernizing the administration of Canada's cradle of democracy, under the direction of the Speaker, Jeanne Sauve, whose appointment as governor-general was announced recently.

Now 38 years old, he was appointed to his position in July of 1980, shortly after the auditor-general presented the House with a devastating report.

J. J. MacDonell wrote that the House of Commons lacked even the most fundamental form of managerial controls. He called for a complete overhaul to give taxpayers full value for their money.

According to MacDonell, Parliament was overstaffed, job descriptions were unclear or non-existent, people were hired on the basis of patronage and audit procedures were not in place.

Concluded MacDonell: "The quality of general and financial administration is significantly below a minimum acceptable standard. We found serious deficiencies in the House administration, organization and in budgeting, operational planning, human resource management, performance and management."

In 1979, MacDonell, then senior deputy auditor-general, was temporarily assigned to launch the process of reforming the House of Commons, which at the time was being run something like a private club. Then Silverman, whose career up to that point had been almost evenly divided between the private and public sectors, was asked to step in.

Sauve called on Silverman because he was a known quantity. He had been comptroller in the department of communications while she was minister. "I had, at least according to those making the selection, the right concept of what sound management is," he explains.

With Sauve's backing, Silverman accepted. But, as he admits now, he was a little hesitant.

There was resistance from the old guard, who, as MacDonell pointed out, had not managed the House of Commons "with due regard for eceonomy, efficiency and effectiveness." And Silverman himself wasn't certain whether he would really be allowed to clean up the mess.

Despite his concerns, he responded to the challenge because Sauve — and the vast majority of MPs and staff — was determined to breathe fresh air into the musty chamber, and was prepared to support Silverman to the hilt.

Three years and some months later, Silverman is well on his way toward modernizing the House of Commons — which has 3,000 employees and an annual budget of $150 million.

Streamlining the administration, he has cut down on waste, trimmed over 200 positions through attrition — not layoffs, as had been feared — and moved to replace patronage with what he calls "a contemporary merit system."

These reforms triggered some grumbling from workers who were uncomfortable with change and even from several MPs. Silverman takes the carping in his stride. As he puts it: "You can't take a system as old as this one and try to change it without resistance."

There are still holdouts who can't abide what Silverman is doing, but, generally, the changes he has brought in have been accepted with good grace. He feels confident that the House of Commons has entered a new era. "There's little chance that MPs will permit things to go back to the old ways," he declares, sitting amid framed autographed photographs of Jeanne Sauve, Pierre Trudeau, Joe Clark and Ed Broadbent.

Canada's present auditor-general agrees that something of a revolution has been wrought since 1980. "It is gratifying to note the significant improvements that have occurred since our 1980 comprehensive audit. . . . Management has made significant progress in addressing and resolving the major deficiencies . . ." he said recently.

"The House is now in a much better position to provide and maintain the levels and quality of service required by members

Arthur Silverman, administrator of House of Commons.

and to do so efficiently and economically. A large majority of members interviewed stated that the services they received were of a high quality."

Silverman, who is married and has two children, atttibutes his success to very competent staff, hard work, long hours, and an extremely supportive Speaker "who has a tremendous interest in administration and a comprehensive understanding of good management."

Starting his day at about 7 a.m., Silverman is no slave to routine. "Every day is a whole new production," he says. "It's akin to running a TV station or a daily newspaper. When you arrive in the morning, you never know what the day will bring."

Comparing himself to an entrepreneur, he administers just about the same range of services and facilities as one would expect to find in a miniature city.

Silverman, who reports directly to Sauve, is responsible for publishing all deliberations in the House of Commons and its committees; providing broadcasting and electronic recording services; and running Parliament's information and communications network.

He also looks after financial management, personnel management and internal audit, and provides "support functions" like language training, health care and computer services.

* * *

Born in Montreal, and raised in the Clark, Esplanade and de Bullion neighborhood made famous by novelist Mordechai Richler, Silverman attended Devonshire Public School. Sydney, his late father, was in sales. Rita, his mother, now lives in Israel.

The Silvermans had three children, including John — a high school teacher residing in London, Ont. — and Natalie, an Ottawa realtor.

Arthur Silverman, who describes himself as a "small c- conservative," married in 1967. His wife, Anne, supports her husband by providing "encouragement and a comfortable home in which to regenerate my energies."

In his spare time, Silverman collects Canadian stamps, plays squash and coaches neighborhood baseball and soccer teams.

After graduation, he began as a claims adjuster with Metropolitan Life Insurance. At the advice of a superior, he took a certified general accountancy course through Carleton University. "That's how I got into accounting," he says.

His seven years with Metropolitan Life Insurance were beneficial. "I found it an ideal experience to learn how a very large company — a very large and complex bureaucracy — works," he says. After a series of promotions, he left Metropolitan because he sought a change. He began his public service career 11 years ago in the department of national health and welfare as an accounting system analyst. "A very impressive title — but not too financially rewarding."

After becoming involved in computer-based information systems, he found himself preparing Treasury Board submissions for new programs and briefings for the minister and deputy minister. In time, Silverman became acting director of international audit. By 1977, he had transferred to Treasury Board. Two years later, he was working for the department of communications. At the department of communications, he served under three ministers.

He recalls his two years in the department with relish.

"This was at the time Telidon and various Canadian satellite programs were starting up. Very big projects. Very big money. Very exciting — dealing with scientists and major research labaoratories. Tremendously interesting projects and tremendously interesting people."

Looking back at his career, Silverman has no doubt he has been fortunate. "I've been lucky, very lucky to be in the right place at the right time. I've been given opportunities many persons more intelligent than I haven't been given. But I've worked hard. I've done the job."

Control, not cash key to Health Act

By
DR. G. H. ISAAC
President, Ontario Medical Association

I would like to comment on the article on the Canada Health Act in your issue dated Dec. 22.

This issue has to be considered in the light of the immense size of the health care industry. There are 70 million medical services in Ontario per year. The Ontario government spends $7 billion on health care per year. Since 1979, the federal government's contribution to health care costs in Ontario have dropped from 49% to 41% of the total. If the federal government raised its contribution again to 49%, it would require $740 million more for 1983 than the $3.8 billion which in fact was received.

In the 14 years of government medical insurance in Ontario, the public has been reasonably well satisfied, and rightly so, according to various vital statistics. For instance, the perinatal death rate (deaths of babies within one month of birth), has fallen from 19 per thousand in 1971 to 10 per thousand in 1981.

Monique Begin, through the Canada Health Act, wishes to eliminate billing above the provincial government fee schedule. At present, 7% of bills received by OHIP are above the OHIP schedule and, assuming that they are all 30% above (the same as the OMA schedule) $49 million is in question. In fact, many of the bills are somewhere between the OHIP and OMA schedules and the figure is certainly lower.

In comparison to the total cost, this is small.

What the public get for this relatively small cost is some independence for the medical profession. If government becomes oppressive in its payments or regulations, an opted-in physician can opt-out and thus apply counter pressure to the big power of government to improve the conditions. Physicians work with little supervision and the standards of care depend largely on morale.

If the Canada Health Act is passed and conceded by the province, there would effectively be one potential employer for all physicians. The employer would be government, which would be greatly tempted to use its legislative arm to control both the costs of physicians and the costs generated by them. (Investigations, hospital admissions and consultations.)

The Canada Health Act is only superficially a matter of money. It is essentially a matter of control.

It would be difficult to imagine every physician being employed by government and yet avoiding a civil service attitude in them. In particular, it would be possible for "big brother" to muzzle physicians from criticisms of the system as happens with other civil servants.

I suggest that the Canada Health Act is motivated for purely political reasons. Firstly, the federal government is looking for an election issue, which has traditionally cost it money but it recognizes that the government deficit prohibits this. The Canada Health Act is a "freebie" which will cost the federal government nothing [as it will be paid for by the provinces] and, if a province does not concur, the federal government may even make a profit!

The Act further serves as a smoke screen which distracts public opinion from the shortfall of $740 million per year in federal contributions.

The opting-out system has permitted some flexibility which enables us, for instance, to keep several dozen world renowned authorities in Ontario rather than lose them to the United states. Experts at risk are pioneers in such specialties as retinal surgery, children's plastic surgery and treatment of scoliosis.

Dr. G. H. Isaac is president of the Ontario Medical Association

It is ridiculous to expect eminent authorities, who spend much time teaching and researching, at low remuneration, to be paid the same fees as the average practitioner.

In fact, there is no Western country with government medical care which does not have merit allowances, as well as private insurance or user fees, or both.

Your readers may not be interested when they are healthy, but should they have the misfortune to become sick, they will find barriers to access which are not addressed in the Canada Health Act.

- Because of the 2- to 5-month waiting list for coronary artery surgery, the mortality from being on the waiting list is now higher than the mortality from the surgery.
- Waiting time for radio-isotope investigation, CT scans, physiotherapy, orthopaedic or psychiatry consultations, and hospital beds is now commonly about two months.

The Quebec model, to which your article refers, is in fact what the Canada Health Act will give us. The government of Quebec has such a high degree of control that one of the economies has been to attach a ceiling to physicians' earnings as an economy measure. The result is that there are physicians, who are happy to see more patients, and patients, who want to see a particular doctor. But in the last few weeks of the calendar quarter, physicians sometimes find that they are above their quota, and they will only be paid 25% of the government fee, which will not even cover their expenses. Consequently, the physicians reluctantly take a holiday and there is a financial barrier which is far more horrific than any possible financial barrier in our Ontario opted-out system.

It is possible that opted-out physicians, rather than see their incomes drop, would treat more patients. This would cost OHIP more and would be equivalent to adding 1.3% (on Begin's figures) to the retail sales tax. It is likely that the Canada Health Act would effectively eliminate premiums which would be equivalent of raising the retail sales tax from 7 to 10%.

The taxes could be raised in other ways but when one talks about possible benefits of the Canada Health Act, at the same time, your Ontario readers should be prepared to see the retail tax rise from 7 to 11.3%, quite apart from any increase dictated by the provincial deficit.

Opinion

Kaplan praised for key role in tracking down Rauca

KENNETH M. NARVEY, a researcher specializing in the question of Nazi war criminals in Canada, is consultant to the North American Jewish Students' Network. Here, he argues that Solicitor-General Robert Kaplan is deserving of the highest praise for his key role in the bringing to justice of Nazi war criminal Helmut Rauca.

* * *

The full story of Canadian Solicitor-General Robert Kaplan's role in the tracking down of Nazi war criminal Helmut Rauca is not generally known, largely because Kaplan himself has not yet revealed it . . . except in part.

Enough is known, however, in my opinion, to contradict Toronto lawyer Edward Greenspan's assertion (CJN, Dec. 1) that Kaplan is unworthy of praise because Rauca's arrest was "one isolated case in 38 years."

Rauca was not arrested by just anyone, but by the Royal Canadian Mounted Police, an organization which takes its direction from its minister, the solicitor-general of Canada.

Before the 1980 election, Kaplan was merely a backbencher, but one with a strong and often-expressed belief in the bringing to justice of Nazi war criminals.

After the 1980 election, when good fortune made him solicitor-general, Kaplan was for the first time in a strong position to do something about his beliefs. Within 24 hours of being sworn in, he told the leadership of the RCMP he wanted the arrest of Nazi war criminals to be made a priority. Shortly thereafter, he publicly signaled his intentions by his well known meeting with Simon Wiesenthal at the Canadian embassy in Washington.

But even a solicitor-general does not have unlimited power. In particular, it is not he but the attorney-general who is responsible for telling every part of the government what the law and the correct interpretation of the law are. It was necessary therefore to go through the exercise of appointing an inter-departmental committee of civil servants, headed by a member of the justice department, to

Solicitor-General Bob Kaplan

recommend what the RCMP could and could not do.

All indications are that the committee recommended that the only possible way of bringing Nazi war criminals in Canada to justice was by way of extradition, pursuant to an extradition request from a foreign sovereign state.

Another solicitor-general might have sat on his hands, passively waiting for extradition requests to arrive. Kaplan, on the other hand, visited Holland and West Germany, and actively solicited such extradition requests.

Moreover, in or about August 1980, for the first time, the RCMP finally assigned someone to work more or less full time on the question of Nazi war criminals in Canada. It was that someone, an Ottawa-based corporal in the federal policing branch, who later, on June 17, 1982, together with two members of the Toronto RCMP detachment, arrested Helmut Rauca.

Due to the secrecy of government, I do not know to this day whether the establishment of the RCMP war crimes desk was due to a directive from the minister, or was only an RCMP response to the minister's setting of priorities. In either case, the line of causality seems clear: without the work of the RCMP, there would have been no arrest of Rauca; without the fire and drive of Bob Kaplan, there wouldn't have been the assignment of police resources to war crimes work, without which there would have been no arrest of Rauca.

Helmut Rauca has died in prison. To some small extent, the murders of 11,584 of our brothers and sisters have been avenged.

Without the leadership displayed by Bob Kaplan, it seems almost certain that Rauca would never have been sought, let alone found.

For Edward Greenspan to assert that Kaplan is unworthy of praise, indicates in my opinion a sadly inadequate understanding of the crucial role that Kaplan has played.

There are certainly more Nazi war criminals in Canada. The RCMP war crimes desk still exists, and has excellent liaison with U.S. and West German war crimes prosecutors. In the necessarily secretive work of criminal investigation, quiet activity can look a lot like inactivity. My own impression is that it is quiet activity that is going on.

If Edward Greenspan won't say it, I will, and I trust on behalf of the community: Thank you, Bob Kaplan . . . and please, let us see some more results as soon as possible.

Israel not factor in move

By JOSEPH POLAKOFF

WASHINGTON —

The recent decision by the United States to withdraw from UNESCO at the end of 1984 (CJN Jan. 5) had nothing to do with that organization's abuse of Israel, according to the U.S. state department.

In its formal withdrawal announcement Dec. 29, a spokesman for the department said: "The decision to withdraw was based upon our experience that UNESCO has erroneously publicized virtually every subject it deals with; has exhibited hostility toward the basic institutions of a free society, especially the free market and free press, and has demonstrated unrestrained budgetary expansion."

In reacting to the U.S. withdrawal, the Soviet Union said that "contrary to the will of the U.S., it (UNESCO) condemned the racist regime of Israel and the Republic of South Africa."

In the past 10 years, UNESCO has pilloried Israel at every session and at one point barred Israel from its activities, but restored it under pressure from the West.

At the conference on women in Copenhagen, UNESCO charged Israel didn't allow women residents human rights.

Israelis responded by pointing out that women in Israel enjoy rights equal to those anywhere and surpassed those of women in virtually all of the countries whose representatives were making the charge.

UNESCO also accused Israel of changing the "face of Islam" in Jerusalem by its excavations in search of historic facts, but authorities from other countries proved this condemnation was false.

Israel's assessment in belonging to the organization is .23% or $927,280, although its population is only 4 million. This compares with Egypt's .07%, the same as China's, or $282,380.

Although the U.S. will probably follow through on its decision to withdraw, indications are that no other western country, including Israel, will leave UNESCO. (Canada is definitely retaining membership.)

An Israeli sympathizer noted that, like in the case of the International Labor Organization (ILO) from which the U.S. withdrew during the Ford administration, Israel did not leave.

There is speculation that UNESCO will modify its ways in the coming year to try and induce the U.S. to stay. The ILO toned down its attacks on the West and the U.S. returned to it.

* * *

Whether by coincidence or design, a recent general assembly of UNESCO in Paris expressed enthusiasm for an international commemoration of the 85th anniversary of the birth of Maimonides, to be organized in Spain, Morocco, Egypt and Israel.

The idea was proposed by the representative of the World Jewish Congress, Prof. Jean Halperin and he reported support "from all concerned parties, including Arab delegates," according to a WJC press release.

The WJC proposal had its origins in a meeting last May between Amidou-Mahtar M'Bow, director-general of UNESCO and Gerhart M. Reigner, the WJC secretary-general at the time. At the meeting, Riegner pointed out that in view of UNESCO's extensive involvement in the dissemination of material on Muslim culture, the UNESCO program should properly include information material on Jewish culture and might also benefit by establishing a framework for a Muslim-Jewish dialogue.

UNESCO responded in a letter to the WJC inviting it to present proposals on the subject and the matter was accordingly addressed at the general assembly by Prof. Halperin. The WJC holds consultative status as a non-governmental organization at UNESCO.

Halperin proposed that UNESCO "take the initiative in bringing about a Jewish-Muslim or Jewish-Arab dialogue on the reciprocal influence of these two civilizations throughout history." He noted that UNESCO's stated task to stimulate better understanding between civilizations, rather than accentuate confrontation, would be well served by such an initiative and suggested that observing the anniversary of Maimonides' birth would be a good place to start.

Israelis supply hospitals' high tech

JERUSALEM —

The revolutionary concept of the "automated operating room" is now a reality as the medical profession with its computers, magnetic pencils, video display screens and surgical lasers is poised to face new challenges in its quest against disease.

The fully integrated automated operating room system is predicated on the interplay of imaging machines, such as ultrasound (identification of tissue by their characteristic reflection of soundness) or nuclear magnetic resonance (identification of tissues and molecules through their responses to strong magnetic fields), computers and lasers.

Modern surgery is increasingly dependent on an integrated systems approach whereby the imaging units depict the appropriate part of a patient's body on video screens, while computers guide laser movements, much as the automatic pilot guides a plane in flight.

Israel's pioneering contribution to technological innovations transforming the concept of the automated operating room into reality, was brought to the attention of the international scientific community in a 1981 special edition of Scientific American.

The Scientific American underscored the pioneering role of Laser Industries Limited of Tel Aviv in the development of laser technologies for a wide range of surgical applications; noted that Elscint, a Haifa-based company, had made significant advances in the field of medical imaging, capturing 12% of the world market in computerized axial tomography scanners; emphasized the growing role of nuclear medicine as applied to novel diagnostic processes; described the work of Israeli researchers and scientists in developing the world's first digital gamma camera which combines gamma ray detecting equipment and an image processing computer, and, discussed the ability of Israel corporations' manufacturing state of the art medical systems to compete successfully with such multinational conglomerates as General Electric, Semens, Phillips, Toshiba and Hitachi.

High-tech medical products made in Israel are being used in hospitals throughout world.

Today, Elscint's new "Apex line" comprised of a family of fully integrated medical processing imagers and Laser Industries Limited's new Sharplan surgical lasers are being routinely used in the United States, Great Britain, Western Germany, Japan and many other countries around the world. Indeed, responding to the growing demand by clinics and individual surgeons, Laser Industries is about to market a smaller unit to be used by doctors in private practice.

Laser Industries' phenomenal growth in the course of the last few weeks is underscored by its ability to attain a position of worldwide leadership in the R & D, production and sales of carbon dioxide surgical lasers. Elscint, Laser Industries and many other high technology companies in Israel are engaged in a successful export drive making a significant impact on the country's economic development.

This dramatic expansion of Israel's science based industries would probably not have been possible without the State of Israel Bonds effort.

The State of Israel Bonds Organization ever since its inception, has provided Israel with $6 billion in investment capital impacting on every single aspect of technological innovation and growth. From funding of advanced research and development projects to financing the infrastructural prerequisites of high technology export and from investing in modern harbor and port facilities to contributions to high technology development areas, State of Israel Bonds dollars have played a big role in making it possible for Israel to plan the export of $5 billion worth of self-developed high technology products and processes by the end of this decade.

Fearful of staff loss to Lotto

We are blessed with loyal Jewish civil service

By
J. B. SALSBERG

It never fails. Someone is sure to come forward with a suggestion for a "terrific" column. When that happens I thank my helpful reader but I am obliged to inform him that my problem is not to find topics but to convince the publishers of this paper to publish oftener than once a week. So on this occasion I will experiment with more than one topic for this precious corner. It will be a 3-in-one experiment.

J. B. Salsberg

First, about the Israel Bonds campaign. I'm being asked to write about it. How come, one man enquired, that you write about the UJA campaigns but not about Bonds? To him and to all who may harbor suspicion about my appreciation of Bonds to the building of Israel, I want to declare without any qualification that I heartily support the purchase of Israel Bonds.

If I failed to boost Bonds in this corner of the paper it was simply because The Canadian Jewish News goes out of its way [as it should] to publicize the campaigns and leaves no need for any minor addition from me. Of course I appreciate the colossal role that the Bonds played and still do in the supreme task of building the Jewish state.

But, while we're at the Bonds issue there is a proposal I would like to make.

In the early campaigns there was a $100 Bond that many parents and grandparents purchased for their children's birthdays and bar mitzvahs. That practice was discontinued because the cost of handling so small a unit made it impractical. But I'm concerned with the educational and spiritual value of such gifts for the young generation. So why not revive the $100 Bonds?

* * *

Second Israel's latest budget. We all know of Israel's current inflationary crisis. But one is truly taken aback when one sees the effects of that crisis in a newspaper headline. The given headline read: "A trillion and 443 billion shekels is Israel's budget for 1984." My heart sank when I saw that.

'It reminded me of the story of the backyard Jew who was known to support Zionist causes but who refused to continue after Israel was born. When asked why he refused, he replied that before statehood there was no other way of raising funds but now that we have a state with a Zionist government they can print their own money.

A reversal to a more stable budgetary figure Israel must surely aim to achieve. Halevai!

* * *

Third, the possible danger that a Lotto 6/49 jackpot may create for our Jewish community. Are you puzzled by that statement? Well, don't be; just follow me.

For the last few weeks this country has been in the throes of a debilitating lottery fever. When the Lotto 6/49 grand prize a couple of weeks ago looked like reaching the hypnotic figure of seven million dollars even ordinarily sane people began to drag their feet in a dream walk. It seemed as if everybody was hoping (and some even praying) for, what Sholem Aleichem called, "dos groise gevins" (the big prize).

One of my secret agents informed me that the wonderful collective of people that keeps the wheels of UJA, the Canadian Jewish Congress and all other allied agencies in Ontario running has created an all-for-one fund to play and share on an equal basis the millions that float about seeking a place to land. In short — they pooled their resources and became a balebatisher factor in the scramble for the elusive millions.

When I heard what was going on I became like Jethro of the Bible: I smiled and I was fearful. I smiled when I thought how wonderful it would be if those fine people had to divide seven million among themselves. But I was fearful that such an unexpected blessing might result in a mass exodus of staff people from the institutions they served loyally and well for so long.

What worries me chiefly is the threat that our devoted senior staff might be the first of the winning staff to resign their posts. That would be tragic from more than one angle.

You see, my friends, Congress is blessed with what is called "a Jewish civil service" that holds their posts because that enables them to serve the Jewish community. Their work in Congress and its allied organizations is a sacred calling.

Many of those veterans must be saddened by the new language and new emphasis that fills the air around them now. To the treasured group of scholarly and dedicated "loving laborers in the Jewish vineyard" the dominating sound of the new experts in "inflow," "outflow," "cost efficiency," etc., etc., must be a painful experience. It is the possible loss of those blessed, oldtime Jewish civil servants that worries me most.

Thus, when I heard that the dream of the elusive millions had evaporated I was sorry but also thankful. (You understand me, don't you, my loyal readers?) My secret agent now advises me that the dream of millions didn't quite disappear. Since no one won the first big jackpot and it now is at ten million, this time the determined chevreh at Congress decided to have another go at the golden dream.

You can imagine how I feel. On the one hand I do want them to win dos groise gevins. But, on the other hand, I fret for the exodus that may follow.

So I say to the Congress chevreh: May you win in this race for the golden rainbow. But promise me, please do, that you will not leave us. Stay on, my good friends . . . you are needed, needed badly.

Is it a promise? Good. Then go right ahead and win. (And by the time this is in print, the dream may have become reality!)

LETTERS TO THE EDITOR

Letters are welcome if they are in English, brief [no more than 250 words], typewritten [double spaced, please], free of libel, and of interest to our reading public. We reserve the right to edit letters.

* * *

MIXED MARRIAGE A HEARTBREAKER

I'm writing re your Dec. 15 article on intermarriage ("Mixed marriage partners target of Reform outreach group"):

I'm telling you my heart is breaking from knowing that many Jewish boys marry Gentile girls or become homosexuals. Also, Jewish boys are only interested in 1-night stands, meanwhile lying to Jewish girls about their backgrounds.

I'm a decent Jewish girl who wishes to meet someone within my Judaism. I'm writing this letter because this trend toward intermarriage affects Jewish girls all over the world.

Please answer my plea: What shall we do about this terrible situation?

Susan Judith Bartenstein
Toronto

* * *

CAN'T JEWS BE GANGSTERS?

This regards the lengthy Dec. 29 letter by Leala Birnboim, giving a detailed description of the movie, Scarface, and finding it anti-semitic. It proves that even Jews can be biased.

If the writer had taken the trouble to look up the name Lopez in any Jewish encyclopedia, she would have learned that this name is well known in the Sephardic community.

Furthermore, why she would object to insinuations that gangsters can also be Jewish, I don't know. Do they not exist?

Robert Baxter
Toronto

* * *

FOR 60-YEAR-OLD KEENAGERS

I was pleased to read your Dec. 29 report about the University of Haifa being chosen for Elderhostel — the New Hampshire-based low-cost touring and learning experience for "keenagers" (oldsters over 60).

I am sorry that you omitted to add the address, so that interested people could get further information for the many interesting programs, not only in Israel, but also in Canada, the U.S., as well as in Europe.

Information can be obtained either by telephoning Humber College, Mr. R. Brassolotto, (416) 675-3111, ext. 241, or by writing to Elderhostel, 100 Boylston St., Boston, MA 02116.

Rachel Kanner
Toronto

Goldie Burstein, Dollars for David chairman, watches children in a Pioneer Women Na'amat home in Israel enjoying some of the toys purchased with funds donated by CJN readers.

DOLLARS FOR DAVID TRIBUTE

We wish to thank The CJN for the fine story by Frank Rasky about our campaign and your readers for their most generous response to the Pioneer Women Na'amat's Dollars for David Chanukah appeal. Your readers have shown once again that Israel's children are close to their hearts.

For helping us bring happiness to so many needy youngsters, for all the warm letters of encouragement, and for always managing to put us over the top, todah rabah!

Goldie Burstein
Dollars for David chairman
Toronto

* * *

CLEAN UP ISRAEL ARMS ACT

How naive of your Dec. 15 editorial "No to Saudis" to suggest that the West Germans should refrain from selling advanced weapons to Saudi Arabia because of their "special obligation" to the Jewish people.

Since when has morality been a factor in the conduct of the arms trade? Political and economical self-interest is all that matters, and to approach the issue from any other perspective is self-delusion.

Israel, unfortunately, is an unabashed proponent of this mercenary attitude. Israel had no qualms about supplying the Somoza regime with the weapons needed to oppress the people of Nicaragua. Nor is there any trace of a moral basis to their present policy of selling arms to such dictatorships as those in El Salvador and Guatemala.

Israeli arms have even found their way to the Ayatollah, who vows to continue his holy war until Jerusalem itself is liberated. Luckily for Israel, the Ayatollah is having a rough time getting past Basra.

Israel can, and should, survive without these trade relationships. If, as Jews, we are concerned about the escalation and immorality of the international arms trade, perhaps we should lobby Israel to clean up its own act.

Howard Yegendorf
Ottawa

* * *

APING A MONKEY HOUSE?

In your editorial, Dec. 22, you refer to the United Nations as "that glass menagerie on the East River." Really, is this temperate and acceptable language about a worldwide organization that, if not as effective as it should be, is, nevertheless, effectively helpful worldwide in a variety of ways?

You are certainly right about the "intemperate and totally unacceptable language used recently by the Libyan representative." Must you ape him in using gross language?

Jack Gordon
St. Catharines, Ont.

* * *

SEXISM IN JUDAISM

This letter is in reference to the Dec. 22 article headed "Female rabbi issue stirs Conservative movement."

Why do so many Jewish "traditionalists" believe that the Jewish religion will fall apart if women are counted in a minyan or read from the Torah? Are these sexist traditions really what keeps our religion alive? I do not believe that the fact that Judaism has a tradition of being sexist is an adequate justification for the continuation of this sexism.

The intolerant attitudes of traditionalists is tearing our religion apart.

Neilia Sherman
Toronto

* * *

CHICKEN SOUP NOT ENOUGH

I read with disbelief the Dec. 22 letter from Mrs. Cynthia Bielak ("Old-fashioned wife on rabbis"). It's incredible that a letter like this one could be written by a woman in 1983.

Many elderly, destitute Jewish women today lived their lives in the manner Mrs. Bielak so idealizes. They were dedicated to husband and children, to homemade chicken soup for Shabbat, to clean homes and waxed floors, and all the other tedious and unrewarding tasks that make a home so comfortable for the family.

They did their job selflessly, like "good Jewish mothers," because Judaism, and society in general, promised they would be looked after in their old age.

But, today, a growing number of them are facing a bleak future. Their husbands, caught in the inflationary economic crunch, are retiring with very small pensions fixed in another era, and their golden retirement years have vanished, after a lifetime of hard work, they 're scrambling to survive. That promise of being looked after in exchange for a lifetime of wifely and motherly duties is a cruel hoax.

Let our young women not make the same mistakes. Let them build careers in their chosen fields, invest their money wisely, and build up retirement pensions of their own. Depend on no one. Their future lies in their own hands.

Marcia Hebscher
Hamilton, Ont.

World-National

Rabin leaves door open for future leadership bid

[Cont'd. from page 1]

and an understanding that belt-tightening is necessary to cure an inflation rate that has jumped 40% in two months and a $5.1 billion trade deficit, Rabin said.

He predicted that in the next few months, the United States and Israel will make a major change in their agreement of over a year ago of remaining in Lebanon until all other foreign forces have left and a sovereign Lebanese government and army were established.

"There is a realization that this goal is unattainable, an illusion."

Syria now has the upper hand in the future political structure of Lebanon, according to Rabin, with its 50,000 soldiers, 1,000 tanks, support from other forces there and backing "politically, psychologically and in a limited way militarily" from the Soviet Union.

Rabin said he does not believe Israel will enter into large-scale military action with Syria because it would be a "futile effort that would cost the lives of hundreds of Israelis."

With its military strength, Syria can also "laugh at" the U.S.' 1,800 peacekeeping troops.

What Israel and the U.S. are seeking now is a "limited goal" in Lebanon: a security arrangement in southern Lebanon which will prevent the return on a large-scale of the PLO and a "face-saving" way for American withdrawal — a tricky matter in an election year, Rabin said.

"The Americans are engaged in an urgent search for a way to get out of Lebanon. The generals know it is a no-win war. But Reagan knows a pullout now would mean the public would ask why the U.S. had sacrificed 260 American lives. What did it achieve?"

For Israel's part, the public can see that after a year and a half in Lebanon, the Israeli army has not eliminated the PLO presence totally and no security arrangement can be expected to be "hermetic against terrorism," Rabin said.

But Israel will not be able to withdraw unilaterally because the U.S. wants to stay with the present lines until it can find a way to end its presence in Lebanon, he added.

As for the peace process, Rabin said King Hussein's decision to reactivate the Jordanian parliament is a "very good sign and may be a landmark."

Under Hussein's plan, Palestinians from the West Bank may represent up to 40% of the parliament. Rabin said this will give Jordan the political base to represent the Palestinians in peace negotiations and "without Jordan's joining, the peace process is dead."

He said Israel will not "interfere" with Hussein's plan because the alternative is a return of the PLO's prestige.

Rabin said he thinks that after the U.S. presidential elections, the peace process will begin to move again. Without a resumption of that process, Rabin said, relations between Israel and Egypt will continue to grow colder.

Cutbacks to affect settlements: Shamir

[Cont'd. from page 1]

of about 200%.

[The cost of living rose 11.6% in December, bringing the annual inflation rate for 1983 to 190.7%, according to the Central Bureau of Statistics. The 1982 inflation rate was 131.5%.

[Economists are now working out the COL increment to be paid with January salaries for price rises during the last three months of 1983. It will probably be between 24 and 25%.]

Shamir stressed that Israel, unlike other economically - troubled countries all over the world, would not combat inflation by inducing unemployment. Israel is different, he said, because "we want to attract aliya and prevent yerida," the emigration of Israelis who take up permanent residence abroad.

Shamir maintained that, if living standards are allowed to fall to their 1981 level, that and the government's other measures would restore economic growth.

The government was hit by more bad economic news last week. Figures released by the Central Bureau of Statistics showed that Israel's foreign trade deficit stood at $3.47 billion in 1983, a 17% increase over the previous year. It was attributed to the 3% drop in exports and a 4.5% increase in imports.

As an indication of the gravity of the situation, Defence Minister Moshe Arens last week ordered the return of a $64,000 American car purchased without his knowledge for his use by an unnamed ministry official. The luxury Chevrolet Caprice is presently parked in the ministry compound. Arens said such an extravagance was unseemly at a time of economic crisis.

It's the time to plant trees

Tu B'Shevat, the 15th day of the month of Shevat, Jan. 19, is also known as the "New Year of the Trees." Before the destruction of the Temple, it was celebrated with the festive planting of trees, for in ancient Israel, the day marked the end of winter and the beginning of the spring planting season.

In the Diaspora, Tu B'Shevat was always celebrated by the eating of Palestinian or Palestinian-related fruit such as figs, dates and "boxer" (the fruit of the carob tree).

Contemporary Israel has reinstated the festive planting of tree saplings on Tu B'Shevat, for after centuries of neglect, the flourishing of forests throughout a once denuded land represents the most positive physical and spiritual symbol of a land and people, reborn.

Jewish National Fund and the planting of forests of trees have been synonymous for more than eight decades. JNF says more than 160 million trees have been planted by them throughout Israel . . . along roads, on hillsides, in bog-ridden wasteland, in the heart of shifting and sterile sands.

JNF says these trees have transformed sterile earth to productivity, have changed the climate and have provided crowded urban dwellers opportunities for recreation and relaxation.

More than 650,000 dunams of wasteland have been reclaimed, says JNF, transforming mud, bog, sand and swamp to acreage capable of bearing vegetation and life.

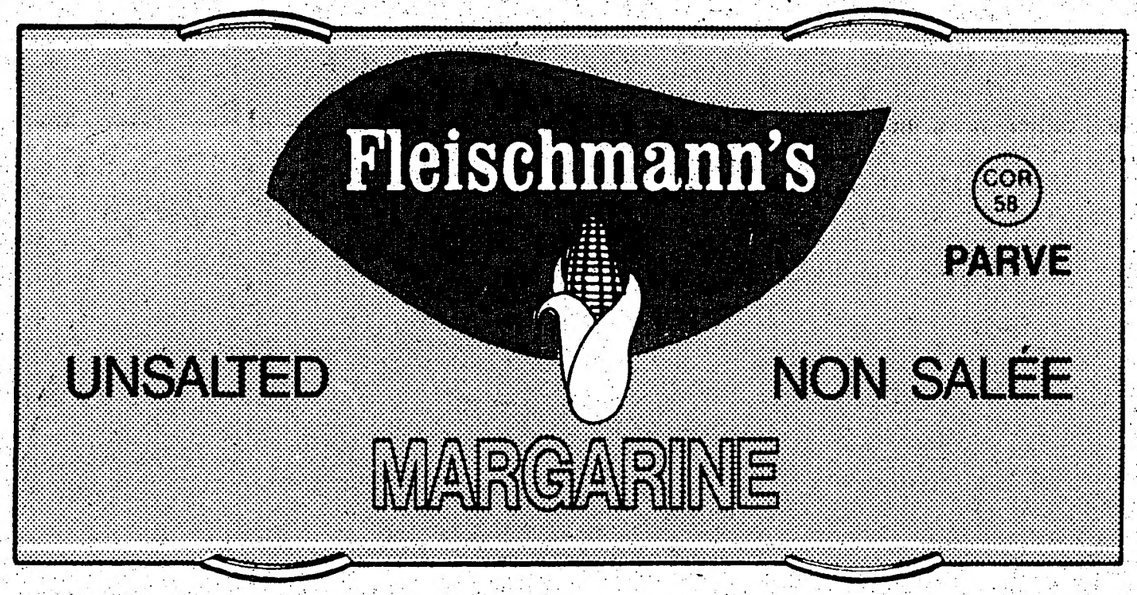
According to JNF, almost 900 settlements and farm communities in every part of Israel — the Galilee, the Negev, the Arava — have been built on infrastructure which JNF has prepared for cultivation and habitation.

To unify these clusters of civilization, JNF has built more than 2,000 miles of roadways and to further stimulate the success of these new farmlands, it is active in the location of new sources of fresh water and in building water reservoirs for crop irrigation.

In all regions, JNF is also involved with environmental improvement through forest maintenance, the important work of terracing, the drainage of swampland, the overall beautification and enhancement of Israel's national countryside.

JNF of Canada points out its role in the planting of specific forests such as the Canada Forest, the Canadian Friendship Forest, the Canadian Centennial Forest, to specific environment projects such as Canada Park and the Rebuilders of Jerusalem, to important land reclamation projects like Founders of Ilot and Guardians of the Arava . . . to the present "Galil Canada" plan — a project which will see 14 new rural settlements flourish on farm and dwelling infrastructure provided by JNF.

There's nothing milchik about this margarine.



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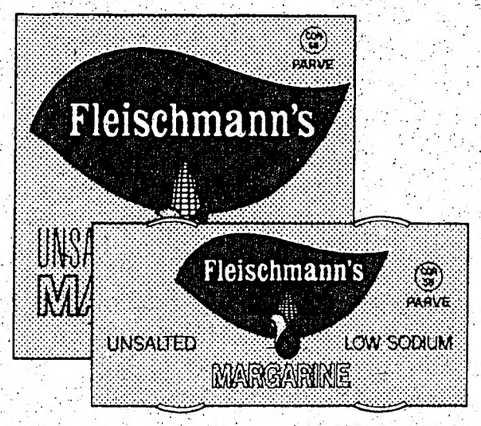

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Co-ordinator helps gunshot victim's fund soar

By
TAMMY KAROL

TORONTO —

Paralyzed 18-year-old Barbara Turnbull lost a staunch supporter last week with the resignation of Joanne Morris, her fund-raising co-ordinator.

Turnbull was shot in the neck Sept. 23 during an attempted robbery at the Mississauga milk store where she was a clerk. Thanks to Morris, the Barbara Turnbull Fund was started on her behalf.

It has grown from an initial $38,000 before Morris took the job to some $134,000 today. Funds have been contributed by mail, in donor boxes at 45 Miracle Food Mart stores and from various benefits. Students at Clarkson High School where Turnbull was a grade 13 student raised another $25,000.

Morris, a Jewish single parent in her mid 30s has not stopped working for the Mississauga girl altogether. In fact she is presently promoting a record produced by a local musician which is for and about Barbara.

"I am stepping down as public relations co-ordinator for the fund because I have previous commitments to fulfil," she said in a press statement last week. The volunteer position will be handed over to Denise Olmstead, a close friend of Barbara's mother Iris, and to Marina Baker, Iris' sister.

Joanne Morris

Turnbull Week planned

Morris wants the money raised to be a stepping stone to initiate a fund for other people who are quadriplegic. She has set a $1 million goal for the fund.

Promotion projects for the 18-year-old have included an autograph signing session by singer Burton Cummings and a comedy night initiated by Frenchie McFarlane with 12 top entertainers.

Morris' latest program is Barbara Turnbull Week, now being held at George Brown College, King St. campus. It culminates on Jan. 21 with a dance at Key Largo Restaurant, 132 Queen's Quay E.

Public relations work comes easily for Morris. She and her sister Judi Lewin are identical twins and have been modeling and doing promotion work since the age of 3. (They also have a younger sister, Lynn Kalef.)

Joanne does PR as an entertainment business manager and her clients include Toronto Jewish entertainer Shirley Friendly and 15-year-old country singer Tonia Virgin, who hails from Kentucky.

Morris was literally born into the showbiz world as her father Sam Wagman was an entertainment manager for such celebrities as Gordon Lightfoot. He later worked for Flash, a forerunner of the National Enquirer and for the last 30 years has been publisher of the Reporter, a chain of suburban newspapers in Toronto.

Joanne and her sisters were raised in a Conservative Jewish home and their parents, both past presidents of B'nai B'rith lodges, taught them about Jewish customs and basic humanitarianism. "We were raised to believe that no matter what race, religion or creed you are . . . if others are good to you, be good to them," Morris explained, pointing out that her father was a member of the Masonic Order's Jewish Mount Sinai Chapter and chaired a committee to aid senior citizens and the retarded.

For 7½ years Morris and her ex-husband managed his six fashion stores in England. Upon returning to Canada in 1976 she raised her two daughters and dabbled in promotion work.

Four years later, after separation and divorce, Morris opened a maternity store called Motherhood which closed last May. During this time she also co-ordinated the VIP phones on camera for the Easter Seals campaign.

Her work with Easter Seals started after a tumor was discovered on her left leg in 1975. Though it was not malignant she had to spend six months in a wheelchair. Over a month ago doctors found another tumor in her breast . . . but again it was benign.

Morris' close call with cancer got her interested in the Terry Fox Fund. Last summer she was a salesclerk at Lewis Mayzel's York-University Ave. Terry Fox bookstore and a chance meeting with Bill Mole, prompted her to organize a Sept. 16 free benefit show for the Terry Fox Fund. (Mole initiated the Terry Fox run in Toronto.)

A week after the show, Mole phoned Morris to say he was walking across Canada on behalf of Barbara Turnbull and encouraged her to start a campaign for the 18-year-old.

On Nov. 15. Morris met with three trustees of the Turnbull fund, Denise Olmstead — Iris Turnbull's closest friend, Joanne Dunn, a 25-year-old girl who launched a card-signing campaign for Barbara, and Lynn Turnbull, one of Barb's sisters, and told them she thought she could raise $1 million for Barbara.

Morris first established a 24-hour hotline where people could call to ask information about donating. She also set up a mailing address where individuals can send cards or checks. The address is PO Box 310, Station W, Toronto M6M 5B9.

Turnbull was initially sent to Mississauga General Hospital for tests after she was shot from behind. The bullet entered the right side of her neck, was lodged in the left side and then went down to the fourth vertebrae.

According to Morris, surgeons had to perform a 7-hour operation at Sunnybrook Hospital and grafted a bone from her hip to repair the vertebrae. "It's a miracle she survived that kind of shooting," said Morris, who is continuing to work for the Terry Fox Fund.

Barbara is being transferred this month to Lyndhurst Lodge. She was taken off a life-supporting respiratory system about a month ago and is now able to speak.

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Organizations and People

What's New

By
MIRIAM HERMAN

ADULT EDUCATION SERIES

Shaarei Tefillah Congregation will conduct its winter series of adult education seminars on Tuesday evenings at 8 p.m. beginning Jan. 31 through to Feb. 28. The series will be led by **Rabbi Moshe Stern** and the topics are: Jan. 31, The Nuclear Arms Issue — A Traditional Jewish Perspective; Feb. 7, Medicine in the Talmud; Feb. 14, Biblical Criticism — Implications for the Traditional Jew; Feb. 21, A Look at Contemporary Problems Through the Eyes of Halacha — Child Custody; Feb. 28, Napoleon's Approach to the Jewish Problem — An Historical Retrospect.

There is no charge and everyone is welcome.

Members of the community are also invited to attend a Talmud class every Wednesday at 8 p.m., a Talmud-Halacha class–Shabbat morning at 8, an analysis of the weekly Parsha Torah reading on Shabbat afternoons one hour before Mincha and a Sisterhood Lunch and Learn program twice a month at noon.

For more information you can call the synagogue office at 787-1631. Synagogue is located at 3600 Bathurst St.

HADASSAH-WIZO TOUR TO ISRAEL

The annual Toronto Hadassah-WIZO tour to Israel, celebrating Israel's 36th year of independence, departs April 30 and returns May 14. Leading the tour will be **Ilse Seetner**, past president, and **Pat Alpert**, current president of Toronto Hadassah-WIZO. The itinerary includes visits to Hadassah-WIZO projects along with Israel's modern and historic sites. Five-star hotels will be reserved.

For more information, contact **Sara Pachter** at Fisher-Fremont Travel Ltd., at 481-3323 or Toronto Hadassah-WIZO office at 789-4373.

REENA ON THE MOVE!

The Reena Foundation has moved its office into the new Reena Cartwright Resource Centre at 99 Cartwright Ave. The new centre is the former Cartwright Public School and the location was made available to Reena through the efforts of the North York Board of Education and the Ontario ministry of community and social services. The new phone number is 787-0131.

The Reena Foundation is a North York-based social service agency whose main focus is providing programming for people who are mentally handicapped.

LIFE PLANNING FOR WOMEN

Life Planning for Women, a discussion group on the role of Jewish women (through the middle years) — its joys, dilemmas and choices — will examine the Jewish woman's unique situation to see how it fits into the roles as wife mother, child, friend, career woman and others.

These workshops are being offered by the Jewish Family & Child Service and will take place at JF&CS, 4600 Bathurst St., 6th floor, beginning Thursday, Jan. 26, from 1-2.30 p.m. The fee is $35 for eight sessions. Scholarships can be arranged. To register and for further information, call **Estelle Altman**, co-ordinator, family life education, at 638-7800.

THE JEWISH ETHNIC SQUAD

Circle Sunday morning, Jan. 22, on your calendar. Shaarei Tefillah Brotherhood and Sisterhood have put together a very interesting program for the joint breakfast meeting on that morning. Guest speakers will be two members of the Metropolitan Police Force — **Mark Mendelson**, a product of Associated Hebrew Schools who has been on the police force for the past eight years, and **Douglas Bowerman**, a veteran police officer on the Toronto force for 27 years and the Israeli police force for three. These two form what is known as The Jewish ethnic squad and handle all problems related to the Jewish community. They will talk about their function on the squad and on anti-semitism. The meeting begins at 9 a.m. at the synagogue.

MOVIE NIGHT — A DOUBLE BILL

Solelim's movie night on Saturday, Jan. 21, is a double bill with Raiders of the Lost Ark going on at 7.30 p.m. and The Producers at 9.30 at Temple Sinai, 210 Wilson Ave. Admission is $5 and refreshments will be served.

SOLDIERS RECEIVE PRESENTS

A note from the Toronto officer of the Association for Welfare of Soldiers in Israel includes an item from the Jerusalem Post International Edition. It reads: Presents — Thousands of soldiers who have no families in the country have been given Chanukah presents of digital wristwatches by the Soldiers' Welfare Association.

THE CHOSEN

The film, The Chosen, based on **Chaim Potok's** best-seller and starring **Maximillian Schell** and **Rod Steiger**, is being presented by Beth Tzedec Men's Club on Sunday, Jan. 22, at 8 p.m. at the synagogue, mezzanine hall. This movie night is open to everyone. Admission is $1.50. Refreshments will be served.

YOUTH COLUMNIST TO SPEAK

Dr. Sol Levine, psychiatrist and Toronto Star youth columnist, will address the community on the topic Radical Movements — Youth Looking for a New Way. This program dealing with the phenomenon of cults and belief systems in young adults will be held on Tuesday, Jan. 24, at 8.30 p.m. at Beth Tikvah Synagogue, 3080 Bayview Ave.

Dr. Levine is head of the department of psychiatry at Sunnybrook Hospital and is the author of numerous books and articles dealing with adolescent psychiatry.

IMPROVE YOUR IMAGE

Here's your chance to improve your image with colors and enhance your home with plants at the Tuesday, Jan. 24, event sponsored by Club Masada, Pioneer Women Na'amat. It takes place at 7.30 p.m. at the Borochov Centre, 272 Codsell Ave. Tickets are $5 and there will be refreshments and door prizes. Proceeds go to child care in Israel. Ticket convenors are **Shirley Keshen** at 635-6954 and **Esther Schwartz** at 782-2176.

SISTERHOOD SHABBAT

Saturday, Jan. 21, is the date of the Beth David B'nai Israel Beth Am Sisterhood Shabbat with **Ruth Bass**, president of the United Synagogue of America Ontario Region, conducting the service. Services begin at 9 a.m. Guests are welcome.

JEWISH VEGETARIAN ASSOCIATION

The Jewish Vegetarian Association meeting on Monday, Jan. 23, will be a Tu B'Shevat seder conducted by Rabbi Elyse Goldstein. There will be a sampling of seven fruits of Israel. It takes place at 8 p.m. at Holy Blossom Temple. For further information, contact **Donna Kaplan** at 494-3087.

HILLEL STUDENTS U OF T

Activities for Hillel students at the University of Toronto for the coming week include —

Friday, Jan. 20, a Shabbat dinner at Hillel House, 604 Spadina Ave., Service is at 4.54 p.m. and the dinner at 6.30. Topic for discussion following dinner will be Jewish Law and Medical Ethics. Charge is $5 for members and $6 for non-members.

Sunday, Jan. 22, a grad brunch at 11.30 a.m. Are you tired of meeting only undergraduate students? Would you like to meet older students enrolled in graduate studies — meds, law and education? Phone and reserve your place at the grad lunch. Cost is $1 for members and $2 for non-members. The number is 923-9861.

Monday, Jan. 23, Pastrami and Video To Go. Join for lunch at the Hillel House at noon and see the video on the PLO and the Russian Connection.

Tuesday, Jan. 24, Jewish Feminist Group meets at 4 p.m. at the Hillel House with guest speaker **Rabbi Elyse Goldstein** of Holy Blossom Temple.

Wednesday, Jan. 25, a bagel brunch at Scarborough campus at noon in Room R 3212 with a video on Nazi War Criminals. Charge is $1 for members and $2 for non-members.

For information about all Hillel activities, contact **Betty** at 923-9861.

BLACKS AND JEWS

Blacks and Jews — The Unfinished Task, is what **Judge Stanley Grizzle**, retired Citizenship judge, will be talking about at the Beth Sholom Brotherhood Tallis and Tefillin Breakfast Club meeting on Sunday, Jan. 22, at the synagogue. Services are at 9.30 a.m., breakfast at 10 and the speaker at 10.30.

ADULT HEBREW CHUG

The World Zionist Organization-Canadian Zionist Federation, in co-operation with the World Association for Hebrew Language and Culture, announces the opening of a Hebrew-speaking chug for adults. Come out for informal conversation, discussion and Hebrew lectures by guest speakers. Meetings take place every other Tuesday beginning Jan. 24, at 7.30 p.m. at Associated Hebrew Schools, 3630 Bathurst St. For information, call **Mike Rubin** at 633-7192.

NFJA MOVIE NIGHT AND SOCIAL

The New Fraternal Jewish Association has arranged a movie night and social for Tuesday, Jan. 24, with the screening of two films, Teddy Kollek's Jerusalem and Good Morning Israel. The time is 8.30 p.m. at 120 Overbrook Pl. Everyone is welcome and there is no admission charge.

GLASER ANNUAL LECTURES

Chassidism — Judaism of the Heart is the theme of the Dr. Emil and Bessie Glaser annual lectures to be given this weekend at Beth Tzedec Synagogue by **Rabbi Arthur Green**, professor of religion, University of Pennsylvania. At the Oneg Shabbat on Jan. 20, at 8.30 p.m. the topic is The Meaning of Chassidism — the Masters and Their Search. On Saturday morning, from the pulpit, the subject in T ure of the Tzadik — A Soul on Fire. And at the Men's Club breakfast meeting on Sunday morning at 10, the lecture will deal with Rabbi Nahman of Bratislaw — The Message Behind the Story. Lectures are open to the public and admission is free.

SELF-HELP WIDOWS PROGRAM

The next group meeting of the Wagman Centre Self-Help Widows Program is set for Sunday, Jan. 22, from 12 noon to 1.30 p.m. in Room A and B of the centre. This program, provides an opportunity for emotional support for the recently bereaved through one-to-one, contact with another widow and/or group meetings. Group co-ordinator is **Helen Brown**. For further information, call the centre at 789-5131, local 410.

ART BUFFS TAKE NOTE

Leora Chapter of B'nai B'rith Women, in conjunction with B & L Galleries, is presenting Art 84 on Saturday, Jan. 28, at Banbury Community Centre, 120 Banbury Ave. (York Mills and Leslie area). A variety of oils, lithographs and prints by well known artists will be available with a door prize of a framed print by Canadian artist **Cornelius Kreighoff**. Preview is from 6-8 p.m. Tickets are $5 in advance and $6.50 at the door. For tickets call 883-1750 or 493-7081.

MORNING MINYAN AT EMANU-EL

Temple Emanu-El has a morning minyan daily at 7.30, and at 8.30 on Sundays and statutory holidays. The regular Shabbat service is at 10.30 a.m. Everyone is invited to worship with the congregation at 120 Old Colony Rd. The telephone number is 449-3880.

NCSY FREE JEWISH HIGH SCHOOL

NCSY (National Conference of Synagogue Youth) continues its Free Jewish High School for youth grades 9-13 on Tuesday, Jan. 24, with guest speaker **Rabbi Yaakov Gluckowsky**, educator and youth activist. School runs on Tuesday evenings from 7.30-9.30 at Shaarei Tefillah Synagogue, 3600 Bathurst St.

For more information, call NCSY's regional director **Richard Winkler** at 782-3117.

HAMILTON PIONEER WOMEN

The Nuclear Threat: How Our Children React will be the program subject at the Hamilton Pioneer Women's next meeting on Wednesday, Jan. 25, at 8 p.m. at 615 Tomahawk Cres., Ancaster. **Dr. Joanne Santa Barbara**, psychiatrist at Chedoke Hospital, will be the guest speaker. For further information, call hostess **Lynne Czutrin** at 648-0366 or the president **Trish Eppel** at 627-9182.

PW THORNHILL CHAPTERS

Managing Your Child at Home and School — Developmental Stages and Problems is the topic of the next meeting of Yamit Chapter scheduled for Monday, Jan. 23, at 8 p.m. at 195 North Meadow Cres. Guest speaker is **Martin Kravitz** of the Toronto Learning Centre. For further information, call hostess **Karen Placey** at 886-1826.

Aliza Chapter meets on Tuesday, Jan. 24, at 8.15 p.m. at 23 Mortimer Ct. **Lorraine Levene**, executive director of Toronto Pioneer Women Na'amat, will discuss Organization, Orientation and Fund Raising Techniques. New members are welcome. For further information, contact hostess **Shayna Lipsey** at 886-0933.

PLANNING FOR ALIYA

At the NAAM (North American Aliyah Movement) meeting on Sunday, Jan. 22, there will be a panel discussion entitled Planning for Aliya with panelists **Dave McCandless** of Acadian Shipping Co.; **Harry Wolle**, sheliach aliya, and his wife **Rifka Wolle**. The time is 8 p.m. at Shaarei Shomayim Synagogue. For further information, call the Israel Alyah Centre at 665-7772.

BET SEFER SOLEL WINS DEBATE

Recently, teams from the Leo Baeck Day School and religious schools of Bet Sefer Solel, Holy Blossom Temple, Temple Emanu-El, Temple Har Har Zion and Temple Sinai participated in the annual grade 6 Reform debate tournament. The tournament was hosted this year by Temple Emanu-El.

The topic of the debate was Resolved: In order to survive, Reform Judaism must place more emphasis on Jewish traditions.

Each participating school was represented by two affirmative and two negative debates who were rated by two judges on delivery, poise, facts, organization, keeping within the

[Cont'd. on page 15]

STEADY SUPPORTERS

For the third successive year, Morris and Rose Kaufman [left] recently made a major contribution to the Jewish National Fund for the establishment of a personal development project in Israel. The close association of the family with JNF spans 20 years and the very first commitment originated in 1964 when Mr. Kaufman was the Negev Dinner honoree. Ever since, he has been one of the foremost supporters of the organization and has played a prominent role in its achievements. His leadership efforts were recognized at the recent Negev Dinner honoring Kurt and Edith Rothschild [right].

Organizations and People

What's New

[Cont'd. from page 14]

time-limit and response to a judge's question. Winners were selected in three categories. They were: best affirmative — Temple Emanu-El; best negative — Bet Sefer Solel, and best overall — Bet Sefer Solel.

The debate was sponsored by the Reform Educators' Council and co-ordinated by **Harvey Leven**, educational consultant of the Board of Jewish Education.

RUN JACOB, RUN!

Run Jacob, Run!, a full-length mime play that incorporates music, song and voice, is on stage at the Leah Posluns Theatre until Feb. 4. **Zwi Kanar** wrote, directed and acts in this play. He also composed and recorded a Polish song for it.

A bittersweet autobiographical drama, the play is based on Kanar's experience growing up as a Jewish child in a pre-war Polish town and surviving several concentration camps and the Death March.

Tickets are available at the box office at 630-6752 or any Bass outlet.

RUSSIANS ARE INVITED

Shaarei Shomayim Brotherhood invites all Russian friends to a free breakfast and concert of Jewish music on Sunday, Jan. 22, at the synagogue 470 Glencairn Ave. Concert features **Cantor Harold Klein**, who will sing your favorite Yiddish and Hebrew songs, and **Shaya Petroff**, concert pianist, who will play popular classical music by well known Russian composers. Services are at 9 a.m., breakfast at 9.30 and the concert at 10.

AN EVENING WITH ALLAN GOULD

Shaar Shalom Sisterhood is presenting an evening with humorist-author-lecturer **Allan Gould** on Saturday, Jan. 28, at 8.30 p.m. at the synagogue (Don Mills and Simonston Blvd.). Admission $6 per person includes refreshments. Tickets may be obtained at the door or in advance by calling 497-0082 or 224-5738.

SWEATER FASHIONS

Clanton Park Sisterhood is having a fashion show of hand-made sweaters and sale of yarn and patterns by Knock-Outs on Monday, Jan. 23. A knitting teacher will be on hand to arrange knitting lessons and a list of knitters who will knit the sweater for you, will also be available. In addition there will be a spring line of manufactured sweaters on sale. A percentage of the profits will go to the sisterhood.

The meeting takes place at 8.30 p.m. at the synagogue, 11 Lowesmoor Ave., Downsview. There is no admission charge. For further information, call 630-5622.

ORTHODOX, ZIONIST DAY SCHOOL

Netivot Hatorah Day School is offering a series of informal gatherings for parents to ask questions and discuss plans for this new Orthodox, Zionist day school. Call 783-4288 to reserve a place for any one of the following evenings: Jan. 22, 23, 24, 25 or 29.

JOSEPH AND THE DREAMCOAT

The grade 9 students of Associated Hebrew Schools are presenting an adaptation of the musical Joseph and the Amazing Dreamcoat on Sunday, Jan. 22, at 2 p.m. and Monday, Jan. 23, at 7.30 p.m., at 3630 Bathurst St. Admission is $5 for adults and $3 for students. Tickets are available at the door or by calling 789-2235. Proceeds will go to the Associated Leslie Building Campaign and the United Jewish Appeal.

at the jcc

Thinking of joining the Jewish Community Centre? Have they got a deal for you! Until March 31, all those who register at the northern and Bloor branches and pay dues in full at time of registration will receive 13 months membership for the price of 12. For more information, contact **Frances** at 636-1880, ext. 272.

Interested in taking a course? Call and see what's available in the Visual Arts and Public Affairs and Continuing Education (PACE) departments at 636-1880, ext. 279.

Registration is now taking place for the JCC nursery school 1984-85 age 3, morning and afternoon; junior kindergarten, age 4, afternoon, and senior kindergarten, age 5, afternoon. Call today as places fill up fast. Ask for **Orian Feldman** at 636-1880, ext. 232 or **Rona Kaushansky**, ext. 229.

Learn kosher Italian gourmet cooking with a 4-session course organized by PACE department of the JCC and the Columbus Centre. Course will be given at the Columbus Centre, 901 Lawrence Ave. W. starting Feb. 7. Cost of $40 includes ingredients. Register at Columbus Centre or the JCC northern branch, 4588 Bathurst St. For more information, call 636-1880, ext. 233 or 243.

Enhance your creative writing skills by attending the Creative Writing Workshop sponsored by PACE on Monday, Jan. 23, from 1-3 p.m. Fee is $7.50 for JCC members and $10 for non-members. Pre-register by Jan. 20 by calling 636-1880, ext. 233 or 279.

An exhibition of new paintings by **Michale John Payeur** is on display at the Koffler Gallery until Feb. 2. The artist, who works in acrylics, will have 22 pieces in the show. He will be on hand Sunday, Jan. 22 and 29 from 12 noon to 4 p.m. and Wednesday, Jan. 18, from 7-9 p.m. For more information, call 636-2145.

A collection of portraits and landscapes, painted over the last three years in Rio de Janiero and Toronto by **Gertrude Kearns**, watercolorist, is on view at the Koffler Loggia Gallery through to Jan. 29. The artist will be at the gallery Sunday, Jan. 22 from 10 a.m. to 4 p.m. and Tuesday, Jan. 24, from 7-9 p.m.

At the Bloor branch — Registration is still open for Wednesday afternoon bridge under the supervision of **Rose Laucke** from 12.30-3 p.m. at the Bloor JCC, 750 Spadina Ave. Admission for 10 weeks is $10 for seniors and $25 for everyone else. For information, call **Mark Egan** at 924-6211. . . . Anyone interested in supervised duplicate bridge on Wednesday evenings should contact Mark Egan. . . . Registration is still open for a nature-wild life program for teens ages 12-14 with slide presentations and field trips. This promises to be an exciting experience. Call Mark. . . . On Sunday, Jan. 29, the Bloor JCC is presenting an opera brunch from 11.30 a.m. to 1.30 p.m. Performers from the Toronto City Opera Ensemble will be highlighting the upcoming 1984 season. Admission including brunch is $3 for JCC members and $4 for non-members. Advance tickets are available at the Bloor JCC front office.

singles

The **JCC Singles 40 Plus** Tu B'Shevat celebration on Monday, Jan. 23, is an opportunity to feel warm in a cold climate. This is part of the Coffee House program which meets every Monday evening at 8 at the northern branch of the JCC. For further information, call 636-1880, ext. 332 or **Doris** at 636-1687.

Club Amal (26-40) invites all singles and single parents to register for upcoming house parties. You'll meet the nicest people! For information, phone **Sheldon's** party line at 653-1381. Club is sponsored by Canadian Friends of Amal.

Solelim (25-40) has arranged a pot-luck dinner and movie (The Frisco Kid) for Sunday, Jan. 22, at Temple Sinai, 210 Wilson Ave. Bring your favorite dairy dish (no desserts, please) and try to be original. Dinner starts at 6.30 p.m. with the movie at 8 (approximately). Cost of film only is $3. RSVP if possible by calling **Mandell** at 783-2779 (7-10 p.m.) or **Stan** at 638-0747 . . . also, a reminder about the double-bill movie night on Saturday, Jan. 21, at the temple. Raiders of the Lost Ark goes on at 7.30 p.m. and The Producers at 9.30. Admission is $5 and refreshments will be served. . . . Watch for the next Sweetheart Dance set for Saturday, Feb. 11, in conjunction with Temple Sinai Mature Singles (40 +).

Jewish Singles Coffee House Plus is being held Saturday, Jan. 21, at the JCC northern branch. There will be live entertainment, refreshments, use of the pool and locker room. Fitness and swim is from 8.45-9.45 p.m. and the coffee house from 10-11.30. This is open to all singles. Charge is $2 for JCC members and $3 for non-members. For information, call **Susan Levine** at 889-0813.

On Sunday, Jan. 22, at 8 p.m. **Holy Blossom Singles 40 +** group presents Holy Blossom **Rabbi Elyse Goldstein** who will pose the question; Husband, Wife, 2.2 Children and a Dog for a "Real" Jewish Life?

Are you a recently separated or divorced woman and looking for a life-skills group that also provides emotional support? Then, call **Jewish Singles Project Connect** for more information and registration at 731-4600 mornings.

Jewish Singles Project Connect's Forum for Men Only, a lecture and discussion for separated and divorced Jewish men focusing on the emotional and social aspects of being single again, is set for Thursday, Jan. 26, from 8-10 p.m. at the JCC northern branch, Room 214. There is no charge and refreshments will be served. For more information, call 731-4600 mornings.

Are you single and new to Toronto? Come and discover what Toronto has for you at a wine and cheese gathering sponsored by Project Connect on Sunday, Jan. 22, at 8 p.m. at the JCC northern branch. Reservations are a must. Call 731-4600.

The telephone line is open Tuesdays and Thursdays from 6-9 p.m. and Sundays from 10 a.m. to 1 p.m. For information, referrals and details of singles activities, call 731-4600 or 731-4601. (Also, inquire about the one-to-one project).

A Single Cabbage Patch Party is set for Monday, Jan. 23, at 8 p.m. at the Inn on the Park's Le Club Disco (Eglinton and Leslie). This is for ages 22-37. Cover charge is $4 and the door prize is a Cabbage Patch doll. All proceeds will go to B'nai B'rith charities. This party is presented by Judea Lodge, B'nai B'rith.

Total Living Singles [40 +] is having a general meeting on Sunday, Jan. 22, at 8 p.m. in the Kadima Room of Beth Emeth Bais Yehuda Synagogue. Two fire prevention inspectors will show a film and give a talk on fire prevention and important points to remember in case of fire. This is a very interesting program. The life you save may be your own. Refreshments will be served and everyone is welcome.

The **North-East Jewish Single Parents Group** is having a brunch on Sunday, Jan. 22, from 10.30 a.m. to 2 p.m. at the JCC Valley, 7015 Leslie St. **Dr. Henry Fenigstein** will speak on ways we can move from anger to pleasure. Reservations are a must. Call **Susan Levine** at the NE office at 889-0813. . . . At the general meeting on Wednesday, Jan. 25, **Dr. Mario Bartoletti** will discuss The Emerging Liberated Woman and How It Affects Men. The time is 8 p.m. at Hillcrest Public Library (5801 Leslie St). Fee is $2 for members and $3 for non-members. Call Susan Levine if you wish more information. . . . On Sunday, Jan. 29, the Book Reading and Discussion Group will be reviewing **Bernard Malamud's** God's Grace and **Judith Guest's** Second Heaven. Charge is $1 for members and $2 for non-members. Group meets at 8 p.m. Call Susan Levine for location and further information.

On Tuesday, Jan. 24 and 31, there is co-ed volleyball sponsored by the North-East Jewish Single Parents and the **Chai Group** from 8.30-10.30 p.m. at Beth Tikvah Synagogue. Charge is $1 for members and $2 for non-members. For information, contact Susan Levine at 889-0813.

Back by popular demand, **Alternatives** (25-35) is going on its fifth annual Maple Lake weekend March 2-4. There will be good kosher gourmet food, winter sports, entertainment, movies and guest speaker. For more information, contact 783-0175. Reservations are a must by Jan. 30.

Holy Blossom Temple Single/Single Parents invites you to join the group at Shabbat services Friday, Jan 27, at 8.30 p.m. followed by a special Oneg Shabbat with refreshments in the board room of the temple. For additional information, call **Elliot** at 638-3548 after 6.30 p.m. . . . Enjoy bowling every Thursday at 9 p.m. at Bathurst St. Bowlerama, Glencairn and Bathurst, and coffee afterwards. Call **Harold** at 635-0446 after 6 p.m. if for more information.

The **Book Discussion Club** will have its second get together in February with a review of **George Orwell's** 1984. This reading group is open to ages 25-45. There is still room for new enrolment. Call **Jerry** at 787-4352 after 6 p.m.

A beginners ski group, ages 18-28, is now being formed to meet for night or weekend skiing. For details, call **George** at 966-6303 (days) or 783-0412 (nights until 9 p.m.).

for seniors

Pauline McGibbon

Former Lieutenant-Governor of Ontario **Pauline McGibbon**, who is presently the chairman of Toronto International Festival 1984, will address the **Beth Tzedec Friendship Club + 50** on Tuesday, Jan. 24. Everyone is welcome. Refreshments and coffee will be served. Charge for non-members is $1.50. Please note: Everyone is requested to be seated by 1.15 p.m.

At the **Holy Blossom Temple Alumni** meeting on Jan. 25, a musical program will be provided by pianist **Ruth Kazdan** and violinist **Joseph Roth**. Meeting starts at 1.30 p.m.

Beth Emeth Bais Yehuda Friendship Club is having a general meeting on Sunday, Jan. 22, at 1.30 p.m. at the synagogue, 100 Elder St. An entertaining afternoon is planned along with refreshments. Everyone is welcome. For further information, call **Carl Pasternak** at 633-2997.

Adath Israel Seniors Club, which, after its 18th anniversary changed the name to **Chai Plus**, announces that the club will be closed during January and February and will reopen March 27 with new and interesting programs. New members, both men and women, are welcome. For further announcements, watch this column.

Club Chaverim, the North-East Jewish Seniors group, meets on Monday, Jan. 23, at Beth Tikvah Synagogue, for a program of games (cards, chess, bingo, rummikub, checkers) plus a demonstration of skin care techniques (in small groups) by **Gail Kattler** of Visage. Meeting takes place from 1.30-3 p.m.

And don't forget the morning programs — oil painting, beginners bridge, music variety club, English as a second langauge, and fitness — which run from 10 a.m. to 12.30 p.m. And be sure to stay on for lunch. Bring your own dairy lunch or purchase a variety of cheeses, herring, egg and tuna salads, fresh fruit and vegetables (all you can eat) for $1. For further information, call **Rose Shapiro** at the North-East JCC at 889-0813.

On Thursday, Jan. 19, the **Bloor JCC Good Age Club** meeting features a presentation by the Metro Safety Council entitled Walking Defensively in Metro. It takes place in the main lounge at 750 Spadina Ave. (at Bloor) at 2 p.m. Everyone is welcome and admission is free. For information, contact **Mark Egan** at 924-6211.

Registration is still open for Wednesday afternoon bridge under the supervision of **Rose Laucke** from 12.30-3 at the Bloor JCC. Admission for 10 weeks is $10 for seniors and $25 for everyone else. For information, call Mark Egan.

The **Shaarei Shomayim Friendship Club's**

[Cont'd. on page 16]

FOUNDERS FETED

The Canadian Friends of the Biotechnical Institute of Israel recently presented awards to the founders of the Student Scholarship Funding Program that will assist the institute in increasing its student numbers to eventually fill the need at every hospital in Israel for skilled medical technicians. Founders pictured, left to right, are Mr. and Mrs. Bill Rubinstein; Mr. and Mrs. Sandy Hofstedter; Dr. Irving Koven, national chairman; Mr. and Mrs. David Campbell. In background is Carol Epstein, executive director. Absent from photo are Mr. and Mrs. Joseph Abramsky, Mr. and Mrs. David Rubinstein, Mr. and Mrs. Ludvig Fejer, Mr. and Mrs. Ted Manson, and Mr. Jack Kosoy.

Organizations and People

What's New

[Cont'd. from page 15]

Jewish Literature and Discussion program with **Nat Garnick** meets on Monday, Jan. 23, at 1 p.m.

Beth Sholom Seniors will not be meeting during January and February. Meetings will resume Wednesday, March 7, at 7.30 p.m. For information, call **Mrs. Donsky** at 782-1068.

At the **Wagman Centre** — Come join the newly-formed Israeli Club for Israelis 55 years of age and over who are looking for companionship and good Hebrew conversation. Group meets at the Joseph E. and Minnie Wagman Centre, 55 Ameer Ave., on Tuesdays from 1.30-3 p.m. For more information, call **Tanya Kuchinsky** or **Ephraim Dloomy** at 789-5131, ext. 477.

Calling all song birds! The JCC Choir is looking for men and women altos and sopranos. Spend an hour or so with the group singing, kibitzing, and just having fun . . . even if you think your singing is not up to choir standards. Let choir leader **Esther Ganz Firestone** decide. Esther, her "right hand" pianist **Sara Barkin** and the choir have earned a favorable reputation and are always in demand for concerts. Come and join the group at the JCC, 4588 Bathurst St., from 9.30-11 a.m. on Thursdays and see for yourself.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living's Lifelong Learning Institute presents the second lecture by **Prof. Isaac Bar-Lewaw** on Wednesday, Jan. 25, entitled Jewish Nobel Prize Winners. The professor, of the department of language and literature at York University, will lecture from 10 a.m. to 12 noon. The charge is $1 for members and $2 for non-members. Lecture is open to the community.

Mladi Glas, a Slovenian folkdancing group, will be presented by the Community Folk Art Council of Metro Toronto on Sunday, Jan. 22, at 2 p.m. at the centre.

The Wednesday afternoon social on Jan. 25, at 1.15 is in the form of a bingo.

The centre is located at 1003 Steeles Ave. W. The phone number is 225-2112.

About People

SHAAREI TORAH'S NEW OFFICERS

At the recent annual general meeting of Kehillat Shaarei Torah (the North-East Hebrew Congregation), **David Beigel** was elected the congregation's president with **Sam Zeifman** as vice-president, **Roy Arluck** as secretary, **Les Nevsky** as treasurer and **Dr. Sam Greenspan** as gabbai.

David Beigel

Mr. Beigel, a businessman who has his own oil-additive company, was instrumental in helping the congregation secure its new property at 2640 Bayview Ave. In addition to his congregational efforts he is also involved with the UJA. Mr. Zeifman, son of **Max** and the late **Lily**, comes from a family well known in supportive Jewish efforts. Mr. Arluck, who works for Allied Agencies, an import-export concern, came to this country three years ago from South Africa. Mr. Nevsky is with the firm Eisenberg & Co., and has been active in UJA and the Baycrest Men's Group.

Other members of the board elected at the meeting: **Dr. Joel Cooper, Seymour Joffe, Donna Pencharz, Dr. Anthony Rebuck, Dr. Gerald Urbach, Joel Weisblott, Bernard Isaacs, Norman Mosselson** and **Dani Nussbaum.**

The congregation's rabbi is **Eliot Feldman.**

PRINCIPAL OF WOODSWORTH

Prof. Arthur Kruger, who served as the first principal of the University of Toronto's Woodsworth College from 1947 to 1977, has been named principal again for a 7-year term beginning July 1. He succeeds **Peter Silcox** who took over in 1977.

Prof. Kruger, 51, who received his BA from U of T and a PhD from the Massachusetts Institute of Technology, was dean of the faculty of arts and science from 1977 to 1982. He has been on administrative leave since then.

CHIEF RABBI HERE

The Chief Rabbi of Jerusalem, **Rabbi Yitzchok Kolitz,** will be in Toronto from Thursday, Jan. 19 until Sunday, Jan. 22, on behalf of the Jerusalem Institute of Talmudic Research, which edits and publishes historic documents of Talmudic scholarship. Saturday evening he will be honored at a melave malka at Clanton Park Synagogue. On Sunday he will travel to New York for the Institute's annual awards dinner, at which Toronto philanthropist **Joseph Tanenbaum** will be honored.

DOLLAR-A-DAY PLEDGE

B'nai B'rith Women of Canada launched a 1984 fund raising campaign for all its youth projects with a party at the home of Toby Feldberg [left] of Don Mills Chapter. With Mrs. Feldberg, from left to right are Carole Bain, national board member and fund raising chairman, who co-ordinated this kickoff event in Toronto; Ruth Spero Feldman, executive director of B'nai B'rith Women International, the guest speaker, and Sharron Tenhouse, president of B'nai B'rith Women of Canada. All the guests pledged "$1-a-Day" to BBW.

COMING EVENTS

בית צדק BETH TZEDEC

SUN., JAN. 22, 8 p.m. - BETH TZEDEC MEN'S CLUB presents "MOVIE NIGHT" *featuring:* "THE CHOSEN", with Maximillian Schell and Rod Steiger, in the Mezzanine Hall. Refreshments - $1.50. Everyone welcome.

TUES., JAN. 24, 1:15 p.m. - FRIENDSHIP CLUB PLUS 50. Speaker: The Honourable Pauline M. McGibbon, C.C., Former Lieutenant Governor of Ontario and 1984 Chairman of the Toronto International Festival will address us. Everyone welcome. Refreshments served. Non-members: $1.50. SPECIAL REQUEST. WE WOULD LIKE EVERYONE SEATED BY 1:15 P.M. . . . so come early!

FRI., JAN. 27, 8:30 p.m. - Likrat Shabbat for Chavurot/Younger Families - a Shabbat experience in story and song, with Rabbi Lawrence Troster and Cantor Paul Kowarsky, in the Board Room. Refreshments following.

TUES., JAN. 31, 1:15 p.m. - FRIENDSHIP CLUB PLUS 50. 2 FILMS. Israel Government Tourist Films. 1. **Eilat and More** and 2. **Jerusalem with Don McLean.** Everyone welcome! Refreshments served. Non-members: $1.50.

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1. *FRI., JAN. 20,* ONEG SHABBAT *8:30 p.m.* Subject: "THE MEANING OF CHASIDISM – the Masters and their Search"
2. *SAT. MORNING, JAN. 21* from the Pulpit. Subject: "THE FIGURE OF THE TZADDIK – A Soul on Fire"
3. *SUN. MORNING, JAN. 22,* Men's Club Breakfast *9:30 a.m.* Lecture *10 a.m.* Subject: "RABBI NAHMAN OF BRATSLAW – The Message Behind the Story"

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11:30 A.M.	**Valla Mezei** - Chairperson, Women's Health Club, J.C.C. **Fun and Fitness**
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First woman elected to burial society post

New president looks forward to reshaping club

By VIVIEN SHARON

TORONTO — Members of the Beth Aaron Club, a Jewish burial society, have just elected their first female president, Evelyn Quitt. The club is more than 50 years old.

Quitt, 59, who assumes office immediately for a 2-year term, says she is looking forward to reshaping an organization which, in recent years, has been inactive.

As a member for the past 18 years, Quitt remembers well the "good old days" and the bi-monthly meetings that used to be held at the Winchevsky School.

"Those were our golden days," recalls Quitt, "when members enjoyed frequent educational programming and social get-togethers. Today, interest has definitely waned, the membership has aged and is no longer as mobile," says Quitt, mother of artist, Paul Drutz, 36, and Mark Miller, 32, an office manager. She is also raising, together with her salesman husband, Saul Appleby, their 9-year-old grandson, Matthew Drutz.

The Beth Aaron Club originated in the 1930s at the Berkely Synagogue near Queen St. E. in the Beaches area.

Certified as a social club with its own constitution, its motives were twofold: to provide burial plots for its membership and a means to socialize and fraternize. It was always Zionist in leaning, although members never raised funds.

For an annual fee of $20 (a fee which has remained static for years), all 65 members are ensured a burial plot in Etobicoke's Beth Aaron Cemetery on Royal York Road.

The membership has been closed for years, she says, since there are no more plots available.

Evelyn Quitt

"The fee is so reasonable, especially for our members who don't belong to a synagogue," adds Quitt, a member of Temple Sinai, who is bubbling over with ideas for the coming year.

One of Quitt's first tasks will be to raise the annual dues, so as to improve programming at the biannual breakfast meetings, which is as frequently as the group has been gathering in recent years.

Further, she hopes to attract speakers on political or medical subjects and would like to see the group become more involved in community work with seniors . . . "even if it means selling our own handicrafts.

"We've been stagnant far too long," comments Quitt, president of her own automotive hardware company. "This year we'll have something to be proud of."

According to the club's vice-president of finance, Harry Sheffer, Quitt has all the right qualifications. "She's vivacious, well educated, a good speaker and has tremendous spirit."

Conservative Siddur has combined liturgy

TORONTO — A new Shabbat, festival and weekday prayerbook for Conservative congregations is in publication and should be available in synagogues across Canada and the U.S. within the next six months.

This comprehensive prayerbook, to be called Siddur Sim Shalom, is being published by the Rabbinical Assembly and the United Synagogue of America.

It will feature an English translation of the Hebrew texts, articulating in liturgical form the Conservative movement's approach to prayer and worship.

This new combined liturgy, the first in 100 years, was unveiled in November at the United Synagogue convention at Kiamesha Lake's Concord Resort Hotel before some 3,000 delegates (200 of whom were Canadian rabbis).

According to a recent press release, Rabbi Jules Harlow, editor of the prayerbook and director of publications for the Rabbinical Assembly, said "it is important to continue the tradition of responding to contemporary realities in liturgy.

"Thus, for example, we include texts reflecting the State of Israel and the Holocaust, as well as questions of faith," Rabbi Harlow said. "The ancient rabbis have taught us that nothing holds greater promise of blessing for the people of Israel than peace in all its dimensions."

Rabbi Israel Silverman of Beth Jacob Synagogue in Hamilton, Ont., who attended the convention, says Canadian Conservative congregations have been waiting "in anticipation" to see the completed version.

In a telephone interview, Silverman said the mood at the convention was "overwhelmingly positive" regarding this issue, yet was clouded over by the more recent controversy: female rabbis.

The rabbi stated that each Conservative synagogue in Canada is autonomous and will decide independently upon the adoption of the new siddur. "This is not a matter which requires United Synagogue board approval," he said.

But he hopes to see it widely used and believes it to be a "positive step" in streamlining prayer practices among Conservative congregations in Canada and the U.S.

Until now the 1.5 million Conservative Jews have been worshiping from separate prayerbooks for Sabbath and festivals (published in 1946) and weekday services (published in 1961). This will be the first time in almost 100 years that the members of the 820 Conservative synagogues in the U.S. and Canada will be able to use a comprehensive Conservative liturgy contained in one single volume.

During the past number of years, the Rabbinical Assembly has produced other modern liturgies for Conservative Jews.

In 1972 a new Mahzor for the High Holy Days was published, and two years ago, a 144-page, 4-color new Passover haggadah was produced.

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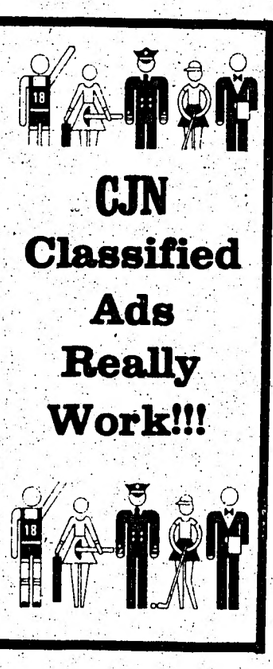

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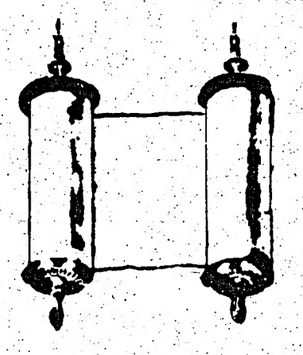
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Yitro/The Ten Commandments

Little by little . . . a Jew can become a great tzaddik.

Once Reb Rafael of Borschid sat with his followers and spoke about the disgrace of speaking falsehoods. He noticed that one of his listeners began slipping out.

"What's the matter?" he asked.

"I am a fishmonger," the man answered embarrassedly. "Occasionally I have to tell a little untruth to sell my goods."

The rabbi calmed him. "I'll tell you what. Slowly, slowly you can try to improve. At first, take upon yourself not to lie in order to make less than a kopek. Then, when you have gotten used to that, promise not to lie up to a profit of two kopeks. . . . Until you learn to tell just the truth."

The man agreed. "No more lying just for kopeks. . . ."

* * *

Little by little a Jew can go up — little by little he can fall deep down.

The Yetzer Horah [Evil Inclination] knows his business, and is ready to pull us down step by step.

Consider . . . in this week's parsha, the Jews received the Torah on Mount Sinai.

Before they received the Torah, the Al-mighty did a strange thing. . . . He took the whole mountain, and lifted it over their heads, threateningly — "Accept my Torah, or else!"

What? What kind of gift is this? What did the mountain represent?

But . . . the Talmud says that some day, the Al-mighty will stand the righteous and wicked before Him, and show them what the Yetzer Horah really looks like. To the righteous, the Yetzer Horah is going to look like a huge mountain . . . but to the wicked he will appear as a thin hair. These will cry and these will cry. . . . The righteous will cry — "such a mountain, and we were able to withstand!" While the wicked will cry — "such a thin little hair, and we couldn't resist!"

Why should the Yetzer Horah be a hair to the wicked and a mountain to the righteous?

But this is how the Yetzer Horah starts . . . very slowly. He finds himself a good Jew, pious and G-dfearing. He dosn't tell him to break the Sabbath or eat pork — G-d forbid; He starts with a little hair, a little, eeensy-beensy aveirelah, a half a kopek aveirelah. Why not? The next day, another little tiny aveirelah . . . until he pulls down, down, down . . . away from kedusha.

A tzaddik is not fooled, though. He doesn't see the little hairbreadth of an aveirelah. He sees the mountain! He sees where the first step is leading to! So he says no — even to the first little sin. But the wicked . . . nebich. A little today, a little sin tomorrow. . . . Until they are schlepped in.

We must go up — not down!

* * *

On the Lower East Side, a woman asked the pickle man, "How much is this pickle?" "A nickle," he answered. She pulled a second one out of the barrel. "And how much is this pickeleh?" "A nickeleh," he answered.

Shabbat Shalom.

Open to parents, teachers, administrators

Discipline, stress subject of talks

By
VIVIEN SHARON

TORONTO —

In-depth workshops exploring the subject of discipline and how to best cope with the stresses of day school children, will be held on Jan. 25 at 7.45 p.m. at ther Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., sponsored by the Parents' Council of Hebrew Schools.—

Open to parents, teachers and administrators, the five workshops will be divided into developmental stages and will be led by professional group leaders, each of whom has extensive experience working with children and families. The areas to be dealt with include homework, extracurricular activities and peer pressure.

The facilitators include Ruth Borchiver, a registered psychologist, Joy Cohen, Jewish Vocational service education counselor, and family life educators Sheila Burke, Debbie Cowitz and Maureen Feder.

The Parents' Council of Hebrew Day Schools is an umbrella organization comprised of representatives of the parents' associations of all the Jewish day schools in Toronto.

The member schools include the Associated Hebrew Schools, Beth Jacob and High School for Girls, Bialik Hebrew day School, B'nai Akiva Schools; CHAT, Eitz Chaim Schools, Leo Baeck Day School, Ner Israel, She'arim and United Synagogue Day School.

The size of the school dictates the number of PTA representatives who sit on council board meetings. For example, Associated Hebrew Schools and Eitz Chaim Schools each have four delegates; Leo Baeck and She'arim have two.

Sandy Wise

Harold Malitzky, associate director of the Board of Jewish Education, is the only staff representative.

According to Sandy Wise, council president, the goal of the organization is for all the day schools "to work together as a PTA association, to connect and transcend all religious and philosophical boundaries.

"We are essentially a support group and work in unison fulfilling the mandate of a comprehensive parents' association," said Wise, who has two children attending Bialik. "We also share information about fund-rasing projects and provide educational programming for parents, teachers and administrators."

Upcoming plans include a workshop on "Streetproofing Our Children" and a leadership training seminar for PTA executive committee members.

"We are also investigating the possibility of forming a sports league for day school children," adds Wise, who has been a member of the board of Bialik for four years and a PTA executive member for six years.

For further information regarding the seminar on discipline, contact Eileen Seigel at 224-1041 or Ruth Margies at 787-5124. Admission is free.

Glaser lectures on chassidism

TORONTO —

This weekend at the Beth Tzedec Congregation, the Dr. Emil and Bessie Glaser annual lectures will focus on "Chassidism — Judaism of the Heart."

Rabbi Arthur Green, professor of religion at the University of Pennsylvania in Philadelphia and author and lecturer on chassidism, will give a series of three lectures, beginning Friday evening, Jan. 20, at 8.30 p.m. with a discussion on "The Meaning of Chassidism — the Masters and their Search."

On Saturday morning, he will speak from the pulpit on "The Figure of the Tzaddik — a Soul on Fire," and at 10 a.m. Sunday, on one of the leaders of the movement, Rabbi Nahman of Bratslav.

While the word chassid appears in literature dating back to Maccabean times, its modern meaning refers to the social and religious mass movement that first arose among the Jews of Eastern Europe in the middle of the 18th century.

Groups of followers formed around charismatic leaders like Rabbi Israel Baal Shem Tov, the most revered of the early chassidic rabbis and the one generally credited with founding the movement.

Although the chassidim were noted for their piety, the characteristic which caught the attention of the Jewish masses was their belief in "serving the Lord with joy."

The movement spread rapidly, until by the 1830s, it had become the way of life and leadership structure of the majority of Jews in the Ukraine, Galicia and central Poland, and had sizable groups of followers in Belorussia-Lithuania and Hungary.

According to Rabbi Green, chassidism is "an important Jewish religious movement that speaks to our own times as well."

The tales of the chassidic masters are now an integral part of Jewish culture, and there is a continuing interest in the chassidic way of life. Among chassidic groups which are active in Jewish life today, the best known is the Lubavich, with headquarters in New York City.

The lectures at Beth Tzedec are open to the public and admission is free.

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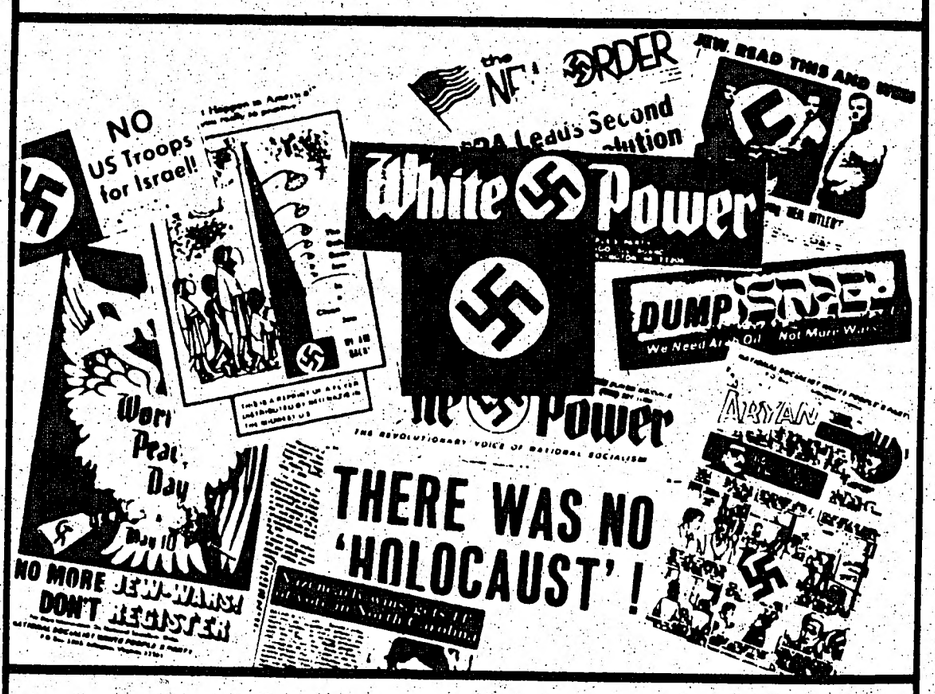

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PEACE NOW שלום עכשיו

Organizations and People

Hamilton move first in North America

New payment plan hopes to boost welfare fund

By MOURA WOLPERT

HAMILTON — In a move to boost the Hamilton United Jewish Welfare Fund, the leadership of the United Jewish Appeal and United Israel Appeal will introduce the Pre-authorized Payment Plan (PAPP) in this year's campaign.

A downward slide in recent years prompted the move, which will be a first in North America.

PAPP provides for a continuation of payment — thus ensuring an ongoing cash flow — by having contributors sign a form and indicating whether they wish to pay monthly, quarterly, half yearly or yearly on a specified date for each period.

The agreed amount will then be withdrawn automatically by the contributor's bank and deposited with the local Jewish community's bank.

The seriousness of the Hamilton situation is stressed by campaign chairman David Steinberg, who is staying on in that capacity for a second year because of "the primary importance" of experienced leadership.

"The first year," he explains, "is the education year and in the second year, you benefit from the experience of the first."

And it is for the same reason, he adds, that both first vice-chairman Leslie Lasky and second vice-chairman Stephen Yanover "have made it plain that they will also stay on for two years. It is important for the continuity of the campaign."

A UIA team led by Israeli emissary and former paratrooper Barney Harris has been assisting local leadership in planning the campaign and although the official kickoff is not until Feb. 12, a dinner and leadership training session with Lloyd M. Newman of Halifax on Jan. 16 started things off in earnest.

Lloyd Newman

Newman is a past chairman of the Halifax and Dartmouth United Israel Appeal and the current chairman of the Atlantic Region UIA. Born and educated in Michigan and in Canada since 1960, following a 3-year stint with the Strategic Air Command of the U.S. Air Force, Newman is president of a chain of ladies fashion stores in Atlantic Canada.

With his business experience and involvement in politics, the arts, sports and Jewish communal affairs, he is an expert who frequently travels to other communities to help with their campaigns.

Also on hand to assist the Hamilton campaign is Jerry Rosenberg, a former Hamiltonian who in 1947 volunteered for service in Israel's War of Independence after World War II service with the Royal Canadian Navy. Briefly in private business after five years with Toronto UJA, Rosenberg joined UIA Ontario Region during the 1982 emergency campaigns.

Two students on loan to the Hamilton campaign are Neil Silvert from UIA, another former Hamiltonian, and Michael Gilbert, a Montrealer now with Toronto UJA. While Silbert worked with young adults as well as on Super Sunday, Gilbert hopes to repeat the success of the Super Sunday he planned for Toronto last year.

Super Sunday on Feb. 19 will be Hamilton's first ever with Paul Hanover, a former campaign chairman and member of the advisory committee, as honorary chairman.

Guest speaker for the campaign kickoff on Feb. 12 at Temple Anshe Sholom, at 10 a.m., will be Shira Herzog Bessin, the Jerusalem-born Canada-Israel Committee director of research.

Professor calls Israel treatment by media unfair, inaccurate

By CAROLYN BLACKMAN

TORONTO — **News about Israel and the Jewish people is often treated inaccurately and unfairly, according to Sally Zerker, professor of economics and social sciences at York University.**

"The media have a coordinated process of selection as to what does and what does not constitute news, and as a result, we are often given an unbalanced picture," Zerker said, speaking last week at a Men's Club Breakfast at Beth Sholom Synagogue.

She noted that Israel was a bystander at massacres in Palestinian camps, but Israelis were condemned by the media for the atrocities.

Zerker said, however, that although Arabs more recently perpetrated attacks on their own camps, this is no longer news.

"There has been no discussion of their 'Hitler-like' practices — those were reserved for the Jews," Zerker said.

She also noted that when Israel gave up over 4,000 prisoners-of-war, the media treated it as a small story, not worthy of the front page. No Israeli leader was interviewed as to the significance of the deed, she added.

"Syria, on the other hand, gives up one prisoner-of-war, and regular programming is interrupted," she said.

Zerker said that in both the broadcast and print media, there seems to be a total unanimity as to what is and what is not important.

"Ninety-five percent of the time, what is included in one newspaper is included in the others."

Zerker said that it is "amazing that with such disagreement going on all over the world, the media have no problem on agreeing upon what constitutes the news."

She said that when Israel withdrew from Beirut, 1,200 Palestinians were slaughtered by Lebanese Christians. "Most of us do not know this, because the media did not consider it news."

She said that a big problem in broadcast is that reporters are often given only three minutes to report each story. "They do it by avoiding all complex issues. Everything is black and white in a television war. There is no gray."

As a result people are given an easy dose of news rather than any basis on which to analyze world events, Zerker said.

She claimed that democracy is threatened when the media have the power to "hold us at bay."

Police give seniors tips to protect themselves

TORONTO — The Metropolitan Police, in response to the rising number of crimes against senior citizens in recent weeks, offers the following steps that can be taken to avoid being victimized.

For protection in the home: instal good locks and use them; never open your door to a stranger.

If a salesman or public official comes to your door, demand to see their credentials before you allow them to enter; instal a wide-angle viewer [peephole] to let you see who is at the door.

When walking on the street, police advise to walk only in well-lit areas and not to take short cuts through parking lots, alleys or parks; don't burden yourself with bulky packages or a large purse; carry only as much cash as you need; if you feel you are being followed, cross the street. If the feeling continues, go to the nearest home or business and call the police.

Inspector Clark Winter of community programs says that relatives of senior citizens should make themselves aware of the traveling habits of the person, such as the route taken and usual time of departure and arrival.

If possible, Winter says, someone should accompany senior citizens or arrange to meet them at their bus or subway stop.

Child-bearing study

TORONTO — A study, the first in Canada, on "delayed child bearing" is being launched by Prof. Benjamin Schlesinger of the faculty of social work of University of Toronto and six 2nd-year students.

A steady increase of births to mothers over the age of 30 during the 1975-80 in Canada triggered the study.

In 1975, about 19% of all births occurred in this age group, while in 1980, it had risen to 22.7%. The greatest number of births during that time were in the 30-34 age group.

Schlesinger and his team (Mary Benedetto, Yetta Cohen, Dan Downey, Sarah Smith, Daniela Tiger and Dawn Walcott) are looking for volunteer couples to participate in the study.

Each couple must have the following characteristics: married at least five years; both working full-time prior to birth of the child; in their first marriage; first child born to the mother at age 30 or over; child must be at least six months old.

Anyone interested in participating should call Schlesinger at 978-3264 and leave phone number. All responses are completely confidential, says Schlesinger.

Schlesinger is the author of 11 books dealing with the family.

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The Board of Education for the City of North York

Applications for Appointment to North York French-Language Advisory Committee

The Board of Education for the City of North York invites written applications for appointment as a Member of the French-language Advisory Committee of the North York Board of Education, to hold office for the unexpired term of Monsieur Leopold Lacroix, resigned.

A person is qualified to be appointed who:

(a) is a Canadian citizen;
(b) is of the full age of eighteen years;
(c) is a resident within the area of jurisdiction of the Board; and
(d) is a public school elector.

Written applications giving a brief biographical sketch will be received up to 27 January 1984, and should be addressed to:

K. Kinzinger
Director of Education and Secretary-Treasurer
Board of Education for the City of North York
5050 Yonge Street
North York, Ontario
M2N 5N8

K. Kinzinger, Director of Education
Monique Popiel, Chairman of Committee

Le Conseil Scolaire de la Ville de North York

Invite les Candidatures au Comite Consultatif de langue Francaise

Le Conseil scolaire de la ville de North York invite ses résidents à poser leur candidature pour le reste de l'actuel mandat, au poste de M. Léopold Lacroix, membre démissionnaire du Comité consultatif de langue française.

QUALIFICATIONS REQUISES:
a) être citoyen canadien
b) être âgé d'au moins 18 ans
c) être résident de la municipalité de North York
d) être contribuable aux écoles publiques

Les candidatures écrites doivent comporter une courte biographie, et seront acceptées jusqu'au 27 janvier 1984.

Veuillez adresser votre candidature à:
K. Kinzinger
Directeur d'Education et Secrétaire-Trésorier
Conseil Scolaire de North York
5050, rue Yonge
North York, Ontario
M2N 5N8

K. Kinzinger, Directeur d'Education
Monique Popiel, Présidente du Comité

BERNICE MAMID
(nee GOLDLUST)

Passed away
January 2, 1984
at Toronto Grace Hospital.
Beloved wife of David,
loving sister to
Rubin, Morris, Joe and Charles Goldlust
and their families

Services were held at
Steeles College Memorial Chapel
January 4, 1984

Organizations and People

Surprise support from Quebec Civil Code

Grandparents fight for right to see grandchildren

By
JANICE ARNOLD

MONTREAL —

The members of a new group meeting at the Davis YM-YWHA are not typical bubbies and zaydies who get together to talk about their grandchildren. But they would like to be.

What they have in common is that they have been denied seeing their grandchildren, in most cases, because their children are divorced and their ex-daughters or sons-in-law have custody of the grandchildren.

Besides being hurt, frustrated and depressed, these grandparents are very angry and they are ready to prepare for any collective action, including legal, at their disposal to gain visitation rights with their grandchildren.

The group has held one meeting which, despite little publicity, attracted four sets of grandparents and several other interested parties including representatives of the Council of Jewish Single Parents, the Association for the Protection of Children's Rights and the Family Conciliation Service.

This first meeting was an exploratory one, said Y staff member Shelley Cohen, who is moderating the group. The grandparents came set to begin long research into their rights, but an unexpected thing happened.

A smart young law student from McGill Legal-Aid, the guest speaker at the meeting, pointed out article 659 of the Quebec Civil Code which states: "In no case may the father or mother, without serious cause, place obstacles to personal relations between the child and his grandparents. Failing agreement between the parties, the modalities of the relations are settled by the court."

Cohen explains the group's surprise: "Here we had begun organizing in the belief that we would have to lobby for legislation and it was right on the books."

The group's confidence may be well founded.

Quebec in family law vanguard

Lillian Reinblatt, a lawyer who specializes in family law, believes grandparents could argue in court for visitation rights with their grandchildren on the strength of article 659.

This article was among the recent amendments to the Civil Code and only came into force on April 2, 1981. Prior to that, the Code contained no mention of grandparents' rights in this area.

"Here it is beautifully spelled out. I doubt such an article can be found in any other province; Quebec is in the vanguard of family law," Reinblatt told The Canadian Jewish News.

Reinblatt said the article could probably also be reversed, that is, permit grandchildren to take action against their parents to see their grandparents. The child, as a minor, however, would have to get an older person to act as curator on his behalf.

Because of the relative newness of article 659, it probably has not been tested in the courts yet, she said.

"Grandparents' rights" were virtually unheard of until quite recently. In the United States, grandparents have started to become more vocal and organized in comparison to Canada.

About 1,000 cases involving grandparents seeking the right to see their grandchildren have gone to court and a U.S. Congressional subcommittee was set up to hear testimonies from grandparents. Reports are that little or nothing in the law mentions them.

The Y grandparents' group is probably the first of its kind in Montreal, maybe in Canada.

The burgeoning grandparents' rights movement has been seen as an outcome of both rising divorce rates and more awareness of gray power. Said a social worker: "Grandparents have been the invisible victims of divorce. Seldom are they considered in the divorce courts. When their children divorce, they can, in effect, become divorced from their grandchildren."

A grandmother in the Y group, who asked to be kept anonymous, told her story: Her son's marriage got off to a bad start. Both he and his bride were only teenagers; it soon became obvious after the wedding that neither had the maturity for marriage. It lasted only a year, but a baby daughter meant that it would not be a smooth breakup.

The court gave the mother custody of the child and the father visitation rights on weekends. He had returned to his parents' home and he brought the child there each time so a close relationship developed with her grandparents over a period of several years. After the mother remarried and she and her new husband adopted the girl, the father severed all ties with his daughter. The grandmother's relationship with her granddaughter unwillingly ended them too.

The grandmother feels she cannot approach the mother again after a couple of futile attempts. She has not seen her grandchild, now 10, in 2½ years.

Fed up with being told "there is nothing I can do," this grandmother was eventually directed to the Y which sponsors the Council of Jewish Single Parents.

She convinced the association to act as the facilitator in forming a grandparents' group. The next meeting (no date has been set), she hopes, will attract more grandparents with the same problem. "I know they are out there; I keep hearing of these cases," she said.

Although Quebec law may offer grandparents the right to see their grandchildren, the problem remains of how to use it. The grandmother is afraid that taking her case to court will only further antagonize her ex-daughter-in-law, and, worst of all, may harm the child.

"I hope it does not come to that; we hope we can convince our former daughters or sons-in-law to agree to mediation. We want to try to do this in a nice way," she says.

TU B'SHEVAT PREPARATIONS

Students at the junior kindergarten of United Synagogue Day School, Bayview, prepare to celebrate Tu B'Shevat, the birthday of the trees on Jan. 19, by making palm trees from construction paper.

North York honors Plaut

TORONTO —

Rabbi W. Gunther Plaut was honored recently by the City of North York "in recognition of the exceptional contribution you have made to the city," according to the citation on the scroll presented to him by Mayor Mel Lastman.

Rabbi Plaut, who is ending his second term as vice-chairman of the Ontario Human Rights Commission, was a founding member of the Committee on Community, Race and Ethnic Relations of the City of North York.

In making the presentation, Lastman recalled the conversation Plaut had with him four years ago which led to the formation of the committee.

"The message that committee sends out to the community is that any differences we may have are only superficial and should not divide us.

"Rabbi Plaut helped to create a committee that works.... Thanks to him and the other members of the committee, there is now a forum where citizens can go and air their views and concerns," the mayor said.

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The United Synagogue Day School
is pleased to announce
the opening of registration for September, 1984
A meeting of parents interested in further information about both branches is scheduled for **MONDAY, FEBRUARY 6, 1984** at 8 p.m. in the **BETH TIKVAH SYNAGOGUE**, 3080 Bayview Ave.
The **United Synagogue Day School** – winner of the Solomon Schechter Award for Excellence in Day School Education – is sponsored by the Conservative Synagogues of Toronto.
BATHURST BRANCH
1700 Bathurst St.
Toronto 781–5658
BAYVIEW BRANCH
3080 Bayview Ave.
Willowdale 225–1143

The Board of Education for the City of North York
FRENCH IMMERSION KINDERGARTENS
The Board of Education for the City of North York will continue to offer French Immersion programs in September 1984 in six elementary schools. The French Immersion program is an optional program which begins at the Senior Kindergarten level. The pupil may not attend the regular school and the Immersion school. Pupils will receive instruction entirely in French for Senior Kindergarten (1/2 day), Grade 1 and Grade 2. English instruction begins in Grade 3 for one hour a day. Later the proportion of English instruction is increased.
Information meetings for parents will be held as follows:
1. **Brian Elementary School** (Victoria Park-Sheppard) Jan. 17 7:30 p.m.
2. **Broadlands Elementary School** (Victoria Park-Lawrence) Jan. 17 7:30 p.m.
3. **Cliffwood Elementary School** (Steeles-Don Mills Road) Jan. 17 7:30 p.m.
4. **Dunlace Elementary School** (south of 401 between Bayview and Leslie) Jan. 17 7:30 p.m.
5. **Owen Elementary School** (Bayview-York Mills) Jan. 18 7:30 p.m.
6. **Yorkview-Elementary School** (Finch-Bathurst) Jan. 18 7:30 p.m.
Registration will take place in the French Immersion schools on **Tuesday, January 31st at 7:00 p.m.**
For further information, contact the office of Mrs. Nicole Mischenko, Assistant Co-ordinator, French Immersion at **494–4022.**
K. Kinzinger, Director of Education
M. Waese, Chairman of the Board

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Conversational Hebrew
BEGINNER'S COURSE STARTS JAN. 19
ALL LEVELS: Adults, teenagers: Evenings
Call Joseph Klinger, 787–0197

Three staff positions created

CICC eligible to receive $80,000 federal grant

TORONTO —

The Canada-Israel Chamber of Commerce is eligible to receive an $80,000 federal government employment creation grant during a 13-month period commencing Jan. 30, according to an announcement from the CICC.

The grant is being made as part of the Employment Grants and Contributions Program, which is under the auspices of the minister of employment and immigration, John Roberts.

CICC vice-president Melvin Zwaig says the grant will enable the Chamber to hire three additional staff persons on a full-time basis until March of 1985. "These employees will carry out important research for the Chamber and for the new Canada-Israel Institute for Industrial Research and Development to identify a variety of bilateral trade opportunities for Canadian and Israeli companies," he said.

The Chamber was encouraged and assisted in its grant application by Roland de Corneille MP, who, according to Zwaig, saw both an opportunity for direct job creation through the Chamber and, in the longer term, "a chance to target potentially significant export opportunities for Canadian industy, while simultaneously strengthening Canada-Israel trade and economic relations."

Melvin Zwaig, left, vice-president of Canada-Israel Chamber of Commerce, receives notification of federal employment grant from MP Roland de Corneille [right]. With them is Nick Simmonds, executive director of CICC.

Rabbi's illness brings call to help supervise products

TORONTO —

The rabbis of the Rabbinical Vaad Hakashruth have agreed to assume additional responsibilities for the supervision and certification of kosher products and services during the recuperation of their chairman Rabbi Gedalia Felder, who became ill several months ago.

Yitzhak Feldman, chairman of the Orthodox Division of the Canadian Jewish Congress, last week told division officers that Rabbi Yitzchok Kerzner, the vice-chairman of the Vaad, has been asked to "accept additional responsibilities on the leadership level until Rabbi Felder is fully recovered."

Particularly successful, said Shemen, is the circulation of recipes, menus and holiday information before Jewish holidays.

"Thousands of individuals across Canada receive our materials, and we also get requests from the United States, Europe and Israel. Our flyers have even found their way to South Africa!"

To keep up with the new products and services which have come under supervision, the 1984 Kashruth Directory is now being prepared and will be ready for circulation in March, before Passover.

Shemen also reported that a kashruth seminar and Passover workshop will be held on Wednesday, March 28 at the Shaarei Shomayim Synagogue at 470 Glencairn Ave.

Rabbi Felder

A 1-hour workshop on the "ABC's of Making Passover" will be held at 7 p.m. followed at 8.15 by a seminar on "Nutrition, Lifestyle and Your Health."

Jennifer Welsh, the chairman of the department of food, nutrition and consumer and family studies at Ryerson Polytechnical Institute, will be the featured speaker. She will be joined by Rabbis Kerzner and Taub and Esther Schwartz, the kosher cooking consultant for the division.

The workshop and seminar are a service of the kashruth department and are open to the community without charge.

Because of the expansion of its programs, the kashruth department is in the process of looking for additional qualified mashgichim, reported Shemen.

To receive holiday recipes, the directory of kashruth information call 635-9550 or write to the Orthodox Division, Canadian Jewish Congress, 4600 Bathurst St., Willowdale, Ont., M2R 3V2.

A most difficult period

Feldman reported that Rabbi Kerzner will be assisted by Rabbis Moses Burak, Henry Hoschander, Raphael Marcus, David Schochet, Moshe Stern and Baruch Taub.

Nachman Shemen, the executive director of the Orthodox Division expressed his appreciation to the rabbis of the Vaad for their "exceptional commitment to the kashruth program during a most difficult period."

Shemen reported that "Rabbi Felder is rapidly improving from his recent illness" and expressed a prayer for Rabbi Felder's speedy recovery and return.

In an update on the kashruth department, Shemen said the program had been expanded during the past year.

The information service, under the direction of public relations consultant Cynthia Gasner, publishes directories of kosher products and services, runs seminars and kosher cooking schools, and provides information on nutrition and special diets.

ב"ה

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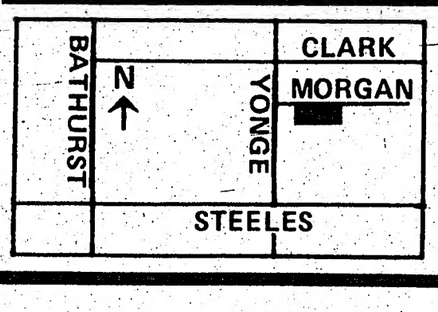

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Marvellous Moskowitz Mysteries

Delicacies fill new shop

By
FRANK RASKY

TORONTO —

When he was a little bocher of about 4 years old, trying to learn English, Stanley Moskowitz remembers standing outside his father's Quality Fish Market on the southwest corner of Baldwin and Kensington opposite Lottman's Imperial Bakery.

Pointing to the six barrels of dill pickles on the pavement, Stanley would sing out:

"A nickle! A pickle!
"A pickle! A nickle!"

If that enticement didn't lure the customers, little Stanley would shout a Yiddish poem of his own invention:

"Hab nit kin moyra!
"Mir haben goot schoyra!"
["Don't have any fear!
"Our good produce will please!"]

Stanley is not so little anymore. Now aged 32, he's a jovial, 6-foot-tall merchant weighing a Falstaffian 350 pounds. But he's still trying to please the customers with merchandise that's tasty, not too costly, but top quality.

This Friday, Jan. 20, he'll try to please them with the 500 different delicacies on sale at the grand opening of Stan's Appetizer & Cheese Emporium at 3521 Bathurst St., at Old Orchard Grove, across from the Baycrest Centre.

Undoubtedly a good many oldtime customers will flock to the opening just to renew acquaintanceship with Stanley's 62-year-old father, Sam Moskowitz.

The short, bald, Polish-born fishmonger, a merry landmark in the Kensington Market for more than 20 years, and looking tanned from the Florida sun, said last week:

"I've come out of retirement specially to help Stan get his new business going."

His son hopes to attract customers, not by reciting poetry, but by singing the merits of several novel features.

"Our main drawing card I've nicknamed the Marvellous Moskowitz Mysteries," said Stanley, brandishing a long, sharp, fish-gutting knife gracefully as though it were a Napoleonic dueling sword.

By Moskowitz Mysteries, he means the secret recipes for various sauces and marinades concocted in the last century by his zaide, Shmul the Fishmonger, back in Lodz, Poland, and handed down to the family.

These treasured family formulas have been used in the preparation of a number of Moskowitz products, including baked carp and trout (baked, not in oil but in spiced brine and hence desired by dieters); herring marinated with sour cream (using no preservatives); Icelandic shmaltz herring (less salty than usual); Matjes herring (marinated in a special wine sauce more delicate than the conventional).

In addition, he's particularly proud of his secret recipes for spiced black olives, spiced watermelon, sweet pimento peppers, and gefilte whitefish and pickerel.

Another highlight at the store will be a refrigerator devoted exclusively to 30 different kinds of sealed kosher cheeses.

"Of one thing you may be sure when you go to Stan's to shop for kosher cheeses," said the burly proprietor. "You won't catch a whiff of anything flaishedik in that exclusively milechdik fridge."

The fish will be jumping at Stan Moskowitz's new store on Bathurst St. Father Sam, right, shows how it's done. [Ronny Shinder photo]

Kosher market for suburbia

TORONTO —

When Community Kosher Foods affixes a mezuzah to the door of its new mini-market on Yonge St. north of Steeles, it will be the first kosher market to serve the growing observant Jewish community in the new suburban areas of Richmond Hill and Thornhill.

When the store opens on Jan. 25, says manager Sharon Rosenblum, kosher consumers will no longer have to travel "all the way south to Bathurst and Wilson, for example, wasting gallons of gas, to fill their entire kosher shopping list: meat, fish, milk and dairy products, bread, baked goods, prepared foods and kosher grocery products!"

Community Kosher, with separate sections for bakery, meat and dairy products, as well as a wide range of kosher grocery and packaged foods, will, says Rosenblum, make all the necessary kosher products available under one roof.

All products, including bread and baked goods, come from suppliers under strict kashruth supervision and all meat is glatt kosher, according to Rosenblum. Community Kosher, will continue to operate its butcher shop (COR 53) on Bathurst north of Wilson.

"Keeping a kosher kitchen is an integral part of Jewish life," Rosenblum says. "Toronto is known throughout the world for nurturing its ethnic communities.

"A happy by-product is the fabulous array of ethnic markets throughout the city. Whenever an ethnic concentration developed, so did markets for food and traditional items.

"We're following in that tradition."

Community Kosher Foods will be located at 7335 Yonge St., one block south of Clark.

Some words of 'wisdom' from the past.

"A gutn helft a vort, a shlekhtn helft afile kein shtekn oykh nit."

"A word to the good is enough, but even a stick won't help the bad."

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PLUS MANY MORE IN-STORE SPECIALS
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HOME-MADE COOKED FOODS & FRESH FISH DAILY

Adoptive parents can now receive UIC benefits

By
PATRICIA RUCKER

OTTAWA —
An adoptive parent is now able to receive unemployment insurance benefits while remaining at home to care for the newly adopted child.

"This legislation acknowledges the vital social contribution adoptive parents make and is consistent with the government's view that the same reasonable income protection be provided to adoptive parents as to natural mothers," said John Roberts, minister of employment and immigration, in announcing the new regulations, which became effective Jan. 1.

Rules for claiming maternity benefits under federal unemployment insurance have also been simplified.

(A spokesman for the Unemployment Insurance Commission pointed out that the new regulations apply only to claims beginning on or after Jan. 1, and not to claims filed before that date and continuing into 1984.)

Under the new regulations, if the adoption is legal (as defined by provincial law) either the adoptive mother or the adoptive father can qualify for up to 15 weeks of UI adoption benefits.

Only one parent can claim the benefit, and it cannot be split between the two.

The parent claiming the benefit must have 20 weeks of insurable employment during the 52 weeks prior to applying for benefits; must show proof that his or her presence is needed at home; and must complete the benefit period within the 17 weeks after the child arrives in the home.

"With some 16,000 legal adoptions across Canada every year, we expect to receive as many as 7,500 claims per year for UI adoption benefits," said Roberts.

The women who will benefit most from the changes to the maternity leave regulations are those who have premature or ill babies, and those who are not eligible for maternity benefits but are eligible for regular benefits.

Under the old regulations, the benefit period had to be claimed and completed during a 28-week time frame beginning 10 weeks before the expected due date and ending 17 weeks after the baby's birth. The maximum benefit period (15 weeks) had to be taken without interruption.

Now, a mother who delivers a baby who needs to remain in the hospital after she is discharged can interrupt the benefit period and return to work until the baby comes home. She can then resume her benefits.

If the baby is premature, she can complete her benefit period in a time frame based on the baby's expected due date, rather than its actual birth date. Under the old regulations, which used only the date of birth, the 17-week post-partum period could end before the child was released from the hospital.

In another change, women who are not eligible for maternity benefits but who are claiming regular benefits because of a layoff, for example, can continue to receive regular benefits as long as they can show that they are available for work. Previously, such women were automatically disqualified eight weeks before their expected due date, even if they were willing and able to work.

Finally, a major source of complaint has been removed — the "Magic 10." This phrase refers to the 10 weeks around the time of conception a woman had to have to qualify for maternity benefits. Now, she needs simply to have 20 weeks of insurable employment during the 52-week period preceding her application for benefits.

Because the regulations are complicated, anyone intending to apply for benefits should contact a UIC office.

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Luxury Living

Designed for empty nesters

Highgate offers country elegance on big city's edge

By FRANK RASKY

TORONTO — Toronto developers last week reported a brisk flurry of inquiries from empty nesters — mature couples who are interested in selling their home and moving into a luxury condominium.

How do you go about shopping for a condo?

To help the empty nesters live a full life now that their grown-up children have flown the coop, The CJN consulted Marian Wierenga, sales representative for Highgate at Concorde Place.

She's well experienced in satisfying the middle-aged couples currently buying the 307 new condo suites, ranging in price from $140,000 to $260,000, located on a 33-acre landscaped site on Wynford Dr., north of Eglinton Ave., just east of the Don Valley Parkway.

Naturally, Wierenga is biased in favor of the "comfortable country elegance on the edge of the big city" offered to occupants of the Highgate's two condo buildings, which feature a maximum of five suites per floor in the pair of 23- and 31-storey towers.

Nevertheless, she said she'd try to be objective when drawing up the following six golden rules for Jewish empty nesters who wish to find a new roosting place in a cozy condominium.

Wide range of plans featured

• Golden Rule 1: Seek out a developer with a solid reputation.

She points out that Concorde Developments Limited, headed by Albert J. Latner, has had more than 35 years of experience and has been responsible for the successful construction of 30,000 condo and apartment units.

• Golden Rule 2: Look for extra suite features.

At Highgate, there are 11 different floor plans to choose from, with living space ranging from 1,394 to 2,260 square feet.

Features include wall-to-wall carpeting in living and bedroom areas, double stainless steel kitchen sinks with water spray, ceramic tile flooring in the bathroom.

Design consultant Bernice Mandel will help you co-ordinate your suite.

• Golden Rule 3: Is the security adequate?

A gatehouse attendant is on duty 24 hours a day, screening all auto and pedestrian traffic.

• Golden Rule 4: What are the recreation facilities?

The two Highgate towers are connected by a 15,600 square-foot Concorde Club on the ground level, complete with separate exercise, hobby, card, billiard, and party rooms, saunas, a heated indoor pool, a skylit whirlpool, racquetball and squash courts.

The terraced sun deck overlooks two outdoor floodlit tennis courts and putting green.

• Golden Rule 5: What are the shopping outlets?

No fewer than nine shopping plazas are nearby.

• Golden Rule 6: Check out availability of synagogues.

There are three in the vicinity: Adath Sholom Synagogue on Sheppard, Beth Tikvah on Bayview and Shevive Yesodei Hatorah on Lawrence Ave.

Highgate at Concorde Place condos offers quiet sunrooms with expansive picture window and large, personally-designed living rooms.

Carpet wear and tear can easily be remedied

TORONTO —

Regular wear and tear on carpets can cause minor appearance problems that can easily be remedied.

Sheldon Vogel, vice-president of Factory Carpet Ltd., the floor covering retailer at 1655 Flint Rd., Downsview, suggests you take these simple steps to overcome the more common appearance problems.

PILE CRUSHING AND DEPRESSIONS: It's not uncommon for heavy furniture to leave indentations if it has been left in one position for a long time. You can avoid this problem by placing special furniture cups under the legs of heavy furniture.

Another solution is to periodically move your furniture a few inches backwards, forwards or to the side so the weight is not always concentrated in the same spot.

If you notice that the carpet fibres are crushed, place a damp cloth over the area, then gently pass a steam iron over the cloth for a few seconds. It will work like magic.

SPROUTING: From time to time, a tuft will rise above the pile surface of the carpet. Carefully cut off the tuft, making sure you keep it even with the other tufts. Never pull these tufts out.

CIGARETTE BURNS: One of the most common appearance problems for your carpet is how to deal with cigarette burns. This type of damage cannot be completely repaired except by professionally retufting or inserting a replacement plug. A carpet with only minor damage can be repaired.

If it has synthetic fibres, carefully snip off the charred ends of the tufts, using a small, sharp scissors. Then apply a detergent solution and blot with a clean cloth. You may repeat this process as often as necessary.

For wool fibres, brush away the burnt ends of the tufts and vacuum. Follow the cleaning procedure as described above.

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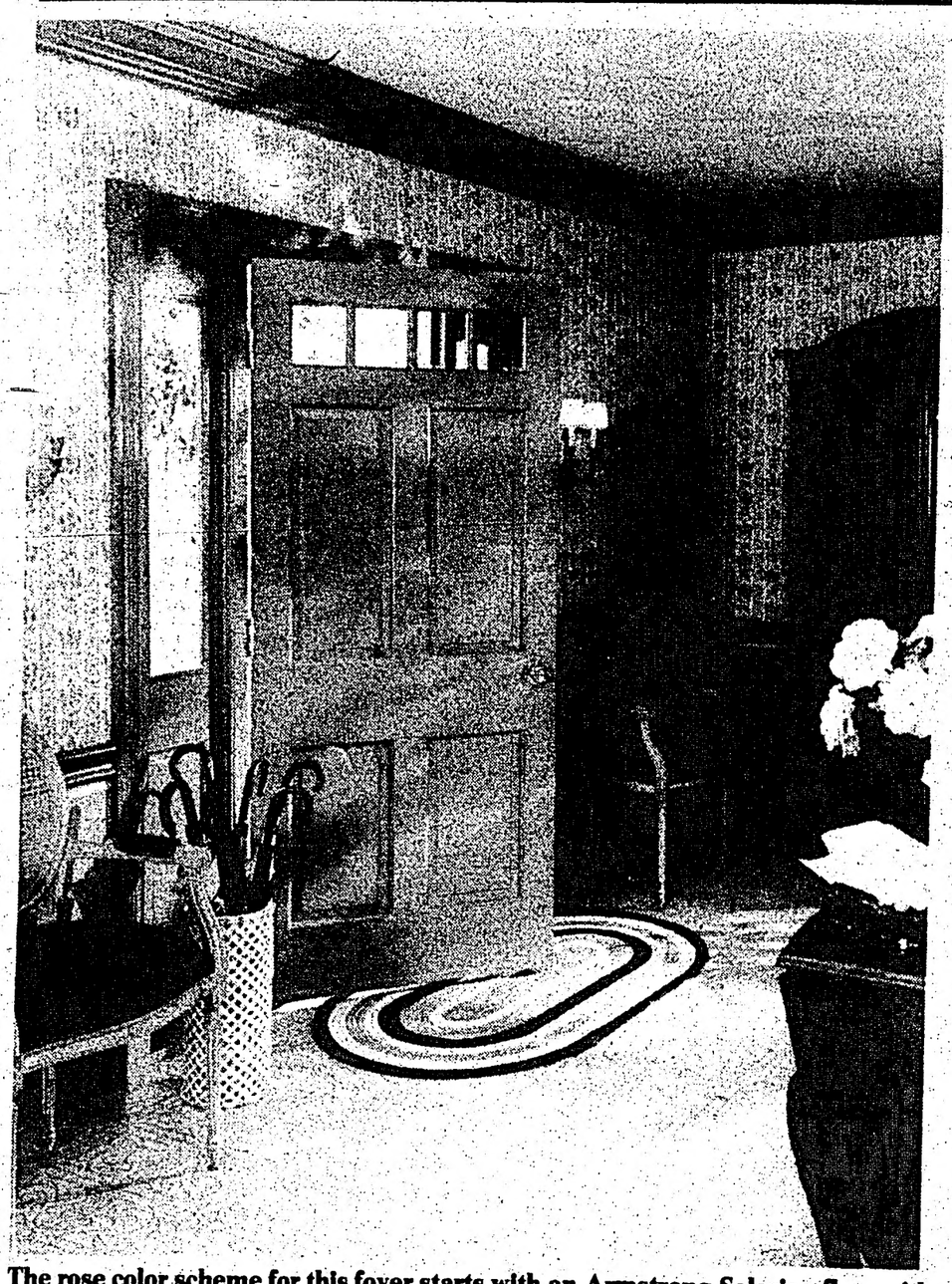

The rose color scheme for this foyer starts with an Armstrong Solarian floor with stylized fleur-de-lis pattern.

Rose favorite color for interior decorating

Everything's coming up roses — in interior decorating, that is.

Rose is one of the most popular new colors in home furnishings. And no wonder: it works well in so many color schemes, including some that might surprise you.

Consider the entry hall decked out by one large home furnishings company to show the possibilities of decorating with the color rose. Shades of the mid-50s when pink and charcoal gray reigned supreme, this foyer is rose and gray (fog gray, not charcoal).

The decor starts with the floor, of course: it usually does in a foyer or entryway.

The selection was a no-wax Armstrong Solarian floor in a delicate shade of desert rose. And unlike foyer floors which tend to be or resemble natural materials like flagstone and quarry tile, this one has a stylized fleur-de-lis pattern — a refreshing departure from the norm.

The wooden trim around the door and the door itself are painted a deeper hue of rose. The dado (the section of wall from the chair rail to the baseboard) is fog gray, with bands of almond to set it off.

The wallpaper, with its fleur-de-lis pattern in desert rose, echoes the color of the no-wax floor. The accent rug at the door contains almond, gray and burgundy.

The foyer, not a large space, is sparsely but tastefully furnished, finding its main point of interest in the 18th century French armoire. The other furniture consists of two Louis XVI bergers (armchairs) in pickled elm with burgundy velour seats and a drop leaf table of American design from the same era.

Completing the decor are two authentic French ormolu (gilded) sconces and a cane umbrella stand.

The total effect of this predominantly rose (and gray) foyer is to create a welcoming atmosphere for people entering the home.

Seal house, save

TORONTO —

Right now, 30% of the money you spend on heating your house is probably going out your window or leaking through cracks.

By investing about $150 on materials to seal your house, you can expect to reduce your annual fuel bill by more than 10%.

Tips on how to accomplish that saving are to be found in the free Energy Conservation and Renovation Kit, available from the Ministry of Municipal Affairs and Housing.

Here are some general working rules recommended by the ministry:

- Always seal **before** you insulate.
- Seal on the **inside** of the house.
- Cleaning and preparing the surfaces is important; when you've done that, you've done half the job.
- The materials you choose can make the difference between work that lasts and a job that has to be done over in a couple of years, so buy good quality caulking and durable weatherstripping.

Tips for loveseat

TORONTO —

If you're shopping for a sofa or loveseat, there are certain points you ought to check out to determine the quality of the furniture.

Here are five tips offered by Len Kahane, of Superior Upholstering Co. Ltd., whose showroom is at 6900 Airport Rd.

(1) Lift one end of the chair or loveseat to see if it feels sturdy and relatively heavy.

(2) Push down on the seat edge to see if it is made with a "spring edge," which is preferable for comfort.

(3) Ask what the cushions are made of. For extra softness, polyurethane foam cushions should be bonded with polyester fibre. For easier maintenance and longer life, they should be zippered and reversible.

(4) If it is a patterned fabric, make sure the design is centred and matched perfectly on all sides.

(5) The nap or pile of velvet should go downward (which employs more material), so it feels smooth when you brush your hand down the back, or across the seat towards the front.

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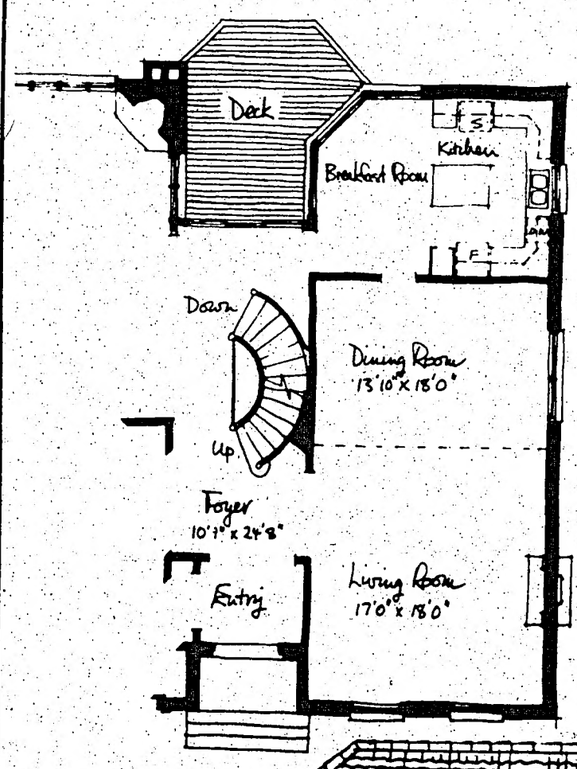

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Luxury Living

Displaying their Zoodles are, from left: Dayle Rakowsky, Rochelle Reingold and Judi Zaldin. [Ronny Shinder photo]

Animal characters make Zoodles zing for enterprising trio

By FRANK RASKY

TORONTO — **The story of Zoodles begins when you put together a trio of bright, artistic, enterprising Jewish housewives in suburbia named Rochelle Reingold, Dayle Rakowsky and Judi Zaldin.**

They're all in their 30s, collectively have mothered 11 children, are eager to earn extra spending money . . . and are bored out of their skulls.

So what do they do? They put their smart heads together, chipped in $300 each for materials, and gave birth to a thriving in-house business incorporated as Zoodles, Inc. (telephone 493-8133).

And what is — or are — Zoodles?

Well, the word itself is a fusion of zoo and doodles. Plurally speaking, the product consists of the letters of the alphabet which have been fashioned into 26 different daffy and adorable animal characters.

Matted, framed and placed in peoples' homes, a complete $20 Zoodle, colored according to your taste, spells out a message of identification and affection.

The hand-drawn, personalized message plaques they create on order are typically captioned "Love is . . . Rebecca" or "Happiness is . . . Michael."

Some are simple addresses such as "The John," or, as in the case of their pediatrician, "Dr. Gan's Office."

And others are alliterative and cute, as in "Bubbi's Bakery," for grandmother's kitchen, or for children's rooms as in "Andrew's Area" and "Murray's Mess" and "Stephanie's Station."

"We must be doing something right," says Rochelle Reingold, spokesman for the group, who is assistant vice-president of the service division of the National Council of Jewish Women, and whose husband Mel is a Shoppers Drug Mart executive.

Their business took off in 1977 when they splurged $400 to rent a booth at the Canadian Christmas Craft Show held at Exhibition Place.

They were approached by Hadassah chapters and 20 retail outlets, including eight Bay stores in Metro, as well as Tiny Togs, Pathway Gifts, The Windowsill, Young Idea and Gingerbread House.

Since then, they have turned out more than 5,000 Zoodles, each animal character individually copyrighted and the personalized message painted on quality white illustration paper.

Some of their customers' orders are odd. They were puzzled by "Thumper's Warren," until they found it was a rabbit's hutch.

But they're still trying to figure out the meaning of "Mac a Chan No Heya." A combination perhaps, wonders Reingold, of Hebrew and Chinese?

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COMMUNITY DEVELOPMENT

Rosedale North, a new $55 million, 400-family community development in Thornhill/Vaughan, was recently launched by, from left, Stephen Morrison, president of The Rose Corp., Bryan Levman, marketing director, Vaughan mayor Lorna Jackson and Sam Reisman, chairman of The Rose Corp.

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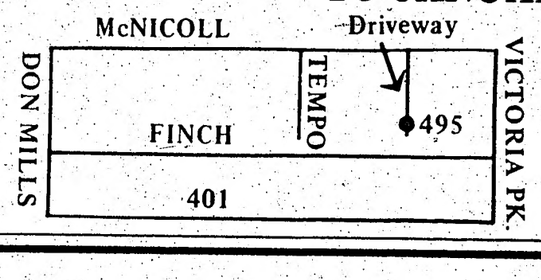

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"Pipeline to the sun"

Solarizer supplements your present water heating

By
FRANK RASKY

TORONTO —

David Kane, a 25-year-old entrepreneur with two business degrees from University of Ottawa, concedes that the new little business he launched in Toronto four months ago with a capital of $20,000 is a strange sort of business.

Taking his cue from the solar energy experiments in little Israel, he hopes some day that every home in Metro will have its water heated by the sun.

And he maintains he's got the ideal solar system to do the job. Its main component is a 5-foot-high yellow and white solar storage tank that looks like the present water heater tank in homes heated by gas or electricity, plus two solar collector panels attached to your roof.

It's called the Solarizer, which for a price of $1,500 to $1,700, his Dexter Company at 542 Mt. Pleasant Rd. (telephone 489-0367), will instal in your home complete with a 3-year guarantee.

Kane says it's a supplement rather than a substitute for your present gas or electrically-heated water system. He claims you'll thus save 70% of what you normally spend to heat your domestic hot water for laundry, bathing and faucet use.

How does the Solarizer work?

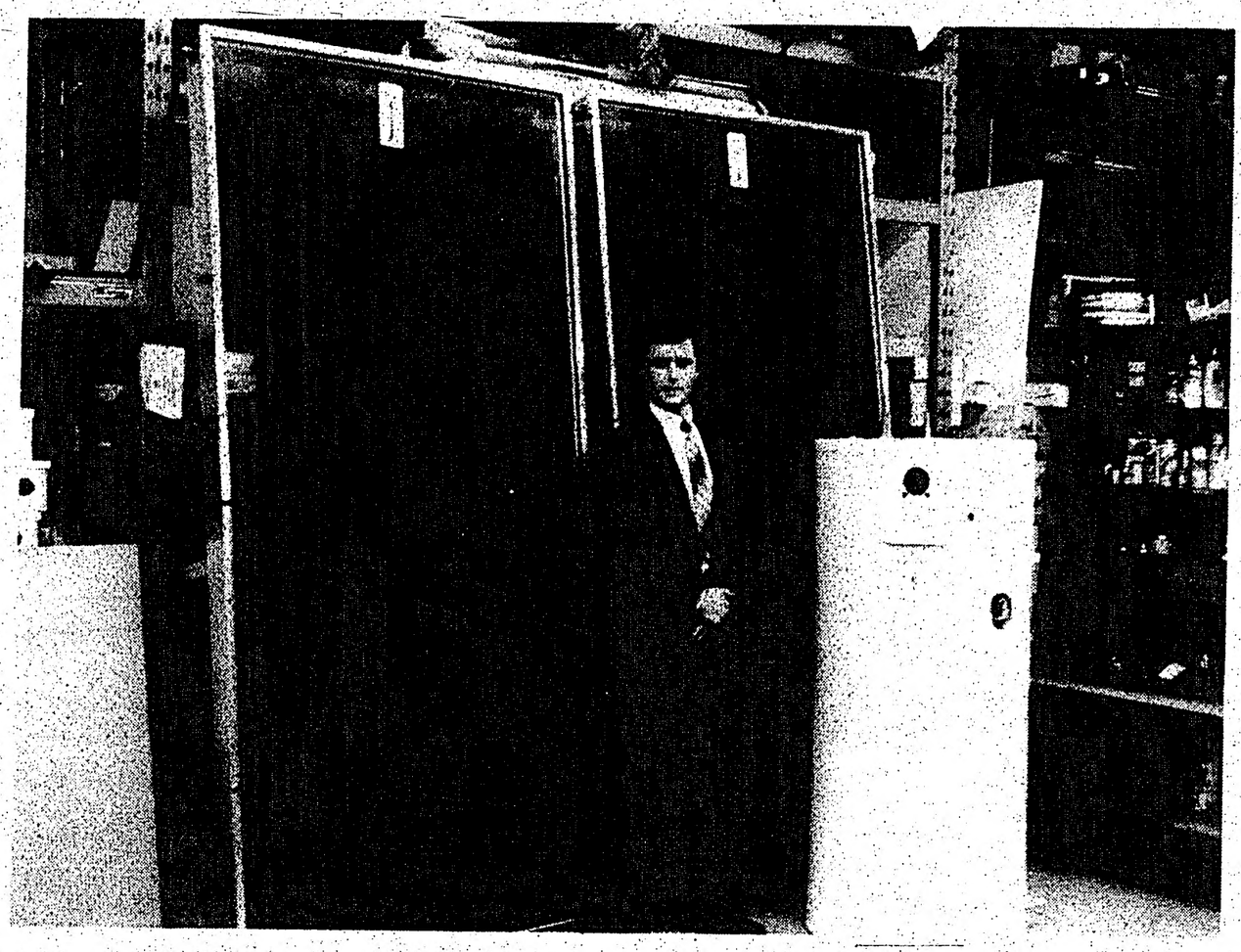
Stated simply, absorber plates collect heat from the sun's rays, warming water in the solar tank. A heat exchanger then transfers heat to the water in your conventional tank which soon is ready for your household use.

The Solarizer — advertised as "your pipeline to the sun" — is manufactured by Solartech Limited at Cranfield Rd. in Toronto. Kane says the Solartech company has been in business for 14 years and grosses more than $2 million a year.

Over that period, how many Solarizers have been installed in Toronto homes?

"Oddly enough," says Kane, somewhat embarrassed, "not a single home in Metro has adopted it. Torontonians have been very, very slow to accept the new technology of heating water via the sun."

Then who uses Solarizers?



David Kane stands beside solar water tank. In background is solar panel which collects sun's energy.

"Even odder still, little Prince Edward Island has dared to experiment where mighty Toronto has faltered," he says. "PEI has found the Solarizer is much cheaper than importing oil, and so more than 200 units have been installed in the island's homes. This makes PEI the greatest user of solar energy for the home per capita than anywhere else in Canada."

Is Kane fazed by this ironic situation?

"Not at all," he told The CJN. "We aim to educate the public in the giant Toronto market, and we won't rest until we've blanketed every home with solar heaters."

Wood Again lets you strip

TORONTO —

A pair of enterprising Jewish brothers in their 20s, Les and Joel Kotzer, enjoy wisecracking to female customers who buy their Wood Again product, "Lady, this'll change you into a professional stripper."

It's meant as a joke. But, actually, the Kotzer brothers aren't joking when they begin raving about the revolutionary properties of their new product which is guaranteed to remove old or new paint with minimal effort from almost any surface, including wood, brick, brass, glass, stained glass, automobiles, boats . . . and even natural fibre clothes.

Their paint and varnish stripper, which also has some other remarkable qualities, sells at $28.97 for a 4-litre bottle. The Kotzers have the exclusive Canadian distribution rights to Wood Again, which they sell out of their small Eglinton Hardware store at 536 Eglinton Ave. W., two blocks east of Spadina (telephone 485-2352).

Do-it-yourself furniture refinishers, antique dealers, boat owners and other consumers from throughout Ontario have been flocking to see them since they acquired rights to the product by a fluke two years ago.

They chanced to see it demonstrated at a hardware show by its inventor, Dan Bulding. A home decorator in his 30s, specializing in custom stripping, he had invented the jelly-like liquid because he was unhappy with the effectiveness of other paint removers.

The Kotzers list these as among its qualities: it brushes off easily with water; it doesn't leave different-colored bleach marks on a surface; does not affect the patina finish of fine furniture; does not raise the grain of wood and hence doesn't require sandpapering; can go through up to 12 layers of paint; contains no lye or ammonia and thus does not burn wood.

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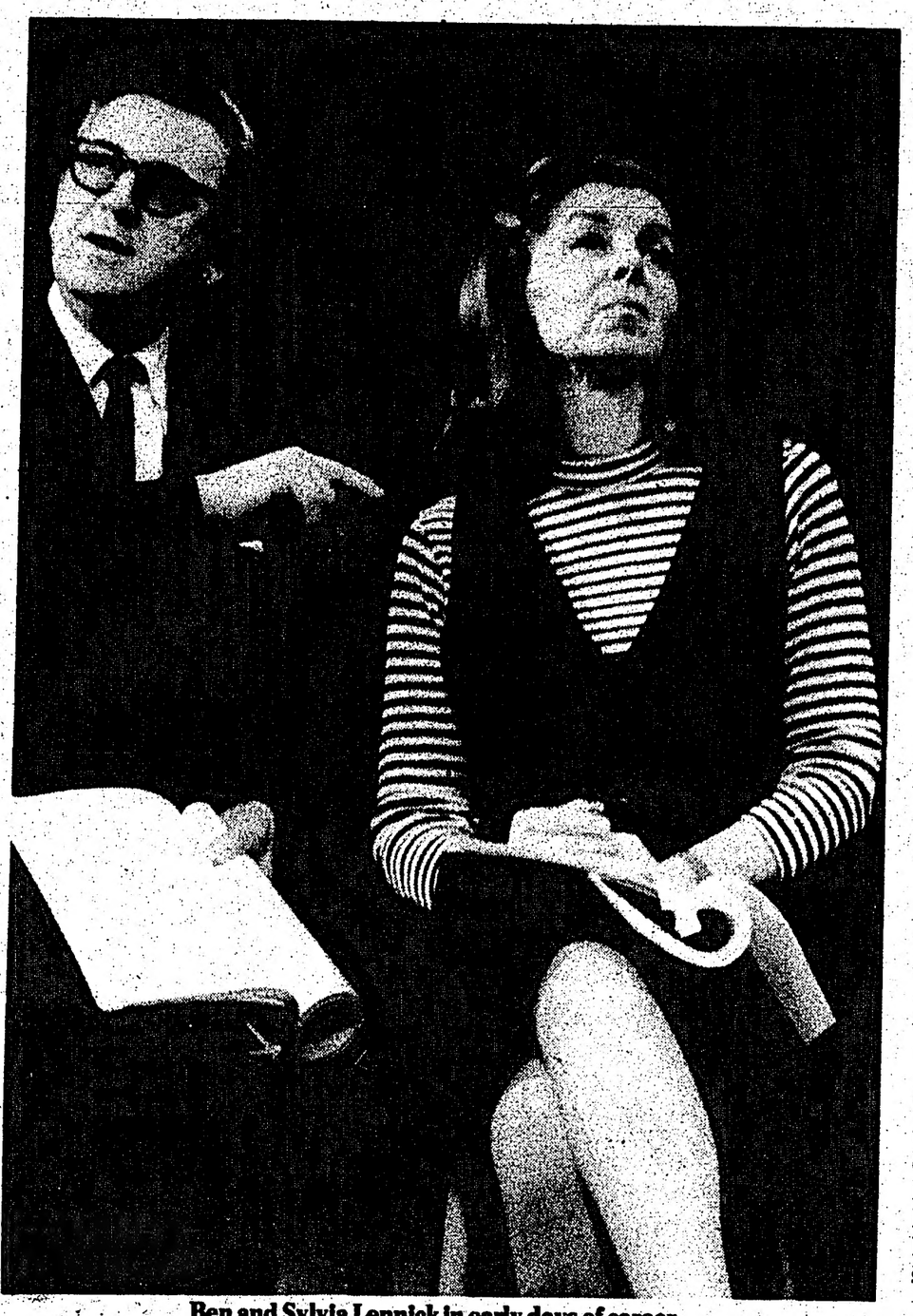
Arts

Lennicks fulfil themselves in Canada

Talented duo never had urge to leave for Noo Yawk

By
VINCENT GELLER



Ben and Sylvia Lennick in early days of career.

TORONTO —

On any given day, a glance at the Globe and Mail's extensive list of theatrical attractions in Toronto will convince the most skeptical that Canadian theatre is very much alive and kicking.

Yet few appreciate that if actor-pioneers like Ben Lennick had not toiled and hoped in aging, dismal halls, striving to build a foundation for Canadian drama nearly 50 years ago, we may not have witnessed the cultural explosion that erupted subsequently.

The Lennicks, Ben and Sylvia, gravitated towards actors' lives in the 1930s, not the most favorable setting for neophytes, as Ben admits.

"It wasn't," he recalls, "a piece of cake." Conditions were depressed, people were depressed. There were wars in Ethiopia, Spain and China. Those were the days when a kid discovering two pennies on the street would pick them up instead of sweeping them away.

"I met Sylvia during a production at Syd Banks' Theatre Project [it was one of three or four spin-offs from the Theatre of Action] and we were married in 1943. Our next venture was the Belmont Group Theatre on College St. The rent was a massive $35 a month. I worked in a factory by day, so I could work in the theatre at night."

Theatre is a demanding and exhausting taskmaster and it rewards only those who give it their best. Every actor must seek out his own capacity to interpret the aesthetic and dialectical dimensions of his role.

"I was playing older men at 18," says Ben. "I may have been 20 when I appeared as Gogol's Inspector-General with the T of A. In fact, it was T of A directors like David Pressman and Danny Mann who launched me on an acting career. I was originally a young commercial artist with poor work prospects."

I remind him of a vignette that happened at the Belmont, circa 1944, a symptom of the times. There's a reading on stage of Lillian Hellman's anti-Nazi drama, Watch on the Rhine, and Ben is listening in while the director, an RCAF corporal, monitors the cast from a rear seat.

Suddenly the door swings open and a man with an umbrella strides down the aisle, searching here and there until he finds Ben. "The rent," shouts the new landlord. "I want the rent!"

"Ah, the rent?" repeats our conciliatory Ben as he puts his hand into his pocket and takes out, not the rent, but a hankie, not unlike a magician about to disapper.

Sylvia announced that she's going out for coffee and cheerfully asks the rent-man, "Can I get you something?"

But his demands only grow louder. The director complains that he can't hear the actors.

"Louder," he orders them.

The actors are shouting. The landlord is bellowing. The corporal is ready to kill someone. With a dirty look at the owner and in ominous tones that would register seven points on the Richter scale, he pronounces the most devastating diatribe ever heard by a collector.

"You . . . you have disturbed my thespians. I demand silence. Or be gone!"

And the intruder, who doesn't know what a thespian is but wouldn't want to marry one, retreats reluctantly.

Ben doesn't recall the incident clearly, but observes that all the world's a stage. "It must have been the new landlord," he remarks, "the old one wasn't so carnivorous. But actually, I don't feel like a martyr. Despite the disappointments and rejections, one learns from every challenge. I think that I've been pretty lucky."

And one couldn't agree more as he points to his curriculum vitae listing some 45 years of acting and directing credits on stage, TV and radio. One of the most pleasant surprises was the sold-out house that applauded a Sholom Aleichem adaptation in Yiddish at the Crest Theatre in 1975.

Every inch an actor, the 65-year-old Lennick and his wife, both Toronto-born (a rare occurrence in today's drama milieu) never had the desire to leave for Hollywood or "Noo Yawk," like others who came back with celebrity status.

They made their mark as Canadians with strong convictions about Canadian content and won their laurels here.

"But Ben," I say, "you might have made it there, and then they'd even let you sit near Frank Sinatra at the Kennedy Centre. Only Ronald Reagan gets to sit near Sinatra."

Ben studies me in that astute Lennick manner. "My friend," he smiles gently, "you're losing too much avoirdupois. Don't go into any restaurant where they light candles because they'll mistake you for the living dead!

"Anyway, we fulfilled ourselves in Canada so well that at one time we managed to produce three radio shows and our first baby, David Shalom Lennick, born when peace was proclaimed.

"Our production of Clifford Odets' Rocket to the Moon won the Dominion Drama Festival Award and two acting trophies in the early 50s. The most articulate writer anywhere, Odets spoke for the lowly and the disadvantaged.

"A few years later we moved into the Hydro Theatre where our opening program consisted of The Tiger and The Typist, two 1-acters by Murray Schisgall, and it turned out to be a smash hit, with one of the longest runs ever."

In addition to countless radio and TV shows, they staged a comprehensive cyclorama of plays ranging from The Fifth Season and The American Dream, to Brecht on Brecht.

"Since the early 50s all our actors were paid Equity rates," he says. "And in between our show business commitments I would pick up my old paint brushes and work on a canvas . . . even managed to exhibit some of my creations."

I asked Ben and Sylvia, recently elected to the ACTRA board of directors, if they supported the idea of writers being compensated when people borrow their books from libraries?

"Let's face it," replies Lennick, long a campaigner for better pay, "it's a fact that the artist alone is expected to subsidize Canadian culture while others aren't. I remember being hired to work with a visiting road show for $30 a week and no pay for rehearsal time.

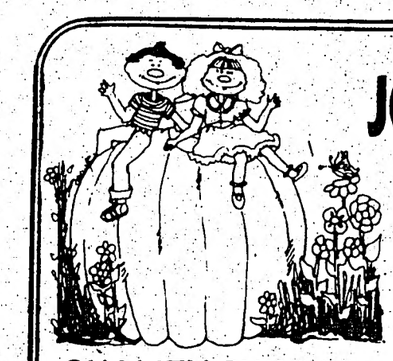
"There's no doubt that the Canada Council encouraged the indigenous theatre and made it possible for people to work at their skills; more so than the Canadian Film Development Corporation which has been used by shrewd elements in the film industry to evade the tax man by means of the tax writeoff, and has benefited the filming of shoddy material intended for the fast buck market."

"Agreed. But would you approve of writers walking into libraires with shopping carts, as suggested by one spokesman, and removing their books from the shelves in order to enforce payment for use? Don't you think that writers should put their books into libraries and not take them out?"

"Geller," replies Ben, "your questions provide their own answers. But I must tell you, in conclusion, that from the time I saw the T of A do Bury the Dead in 1936, I was determined to become a good actor. I studied and rehearsed and learned how to focus on the scene-by-scene revelations of a play's major thrust. It's been a long haul and I've enjoyed every minute of it."

Ben Lennick, actor. Age, 65. Height, 5 ft. 11. Weight, 175. Married, three children. Color of hair, gray. Beard, gray. Voice, carries well on stage or broadcast. Education, formal school training supplemented and expanded by heavy reading and personal experience in the University of Life.

Rating: Triple A.



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Remarkable story of mime

Quirk of fate brings Kanar's moving play to stage

By
GARY COHEN

Mime Zwi Kanar

TORONTO —

If it hadn't been for the ignorance of one misguided Belgian intellectual, mime Zwi Kanar's remarkable life story may never have been told.

Run Jacob, Run!, a 2-hour autobiographical mime play currently making its Canadian premiere at the Leah Posluns Theatre until Feb. 4, traces Kanar's tumultuous and eventful personal history from his days as a young boy growing up in pre-war Poland to his desperate flight from the Nazis, eventual incarceration in several concentration camps including Buchenwald and his post-war redemption as an artist.

But it took a quirk of fate to bring Run Jacob, Run! to the stage.

Kanar wasn't even into his teens when the Nazis encircled his town and moved in to round up all the Jews for execution or transportation to the death camps. Escaping at his mother's urging into a field of tall grass near his home, Kanar left his family and friends behind forever.

Shortly after, he too fell into Nazi hands and spent the rest of the war years in the camps. But, strangely, it was in the camps that his naturally artistic temperament took final shape.

"I was very influenced by the artists I met in the camps," Kanar recalls with a mixture of nostalgic revelry and pain. Some of his early mentors did not survive, but the self-deprecating black humor of the camps and the creative spirit of his fellow inmates in the face of mass destruction, Kanar says, helped him survive and gave him direction after his liberation.

In 1946, after a brief period in a Cypriot refugee camp, Kanar joined an illegal boatload of some 60 other youngsters which found its way to Haifa. "Going to Israel after the war was the best therapy I could have gotten," he says. "There I was no longer part of a minority — I had nothing to fear."

Shortly after his arrival, Kanar began performing and studying acting in Israel. In 1948, at the age of 17, his interest in mime — he was fascinated by Charlie Chaplin imitators even before being captivated by The Little Tramp's films for the first time in Israel — took him to Paris in search of Marcel Marceau. One look at the great French mime and "it was suddenly like I had found myself," he says.

During the late 50s and early 60s, he both studied with and under Marceau and began to establish himself as a professional mime artist.

But Kanar, 52, a bald Woody Allen look-alike whose infectious smile, quick humor and sensitive physical grace instantly puts you at ease in conversation, claims that it never occurred to him to translate his life experiences into a play until the fateful parley with an erudite, highbrow Belgian who really didn't seem to realize that the Holocaust had taken place.

"I was in Belgium when I met this intelligent, educated theatrical gent there. As we talked I began to realize that he knew something about everything else . . . but he knew nothing about the Jews," Kanar recollects in his thick East European accent. The realization shocked Kanar into creative action and soon after Run Jacob, Run! spilled out of his memory and onto the page.

The play, which ran off-Broadway in New York last year to strong reviews, consists of only two players with all the dialogue spoken by a narrator who stands behind the action.

As Kanar seems to accurately point out "this is not conventional theatre. The technique is not conventional — we are making illusions from reality."

The narrator, Ted Davis, tells Jacob's story — how he was born, how he grew up, what he thinks, how he feels — as Kanar acts it out.

And though this might fairly be termed a Holocaust play, Kanar says it does not lack humor — he is not a bitter man. In fact, his entire stay in the camps is shrunk to "a very physical" 2½-minute segment of the play. And, he says, the first act, which parallels the biblical Book of Genesis, is especially full of humor.

"Because I passed through the Holocaust," he introspects, "I can't live every day with seriousness." His demeanor bears this out.

"It's true that I wrote this play for both the audience and myself," Kanar admits. "Though I want people to come and learn from it, the biggest compliment I can get is if a survivor likes it. Everything you write about the Holocaust, you are afraid people won't understand.

"But really nobody understands the Holocaust — I don't understand it. What we have and know is what happened to people. Because I am an artist I can write about this. I can keep things inside me like in a fridge — feelings and memories that I can take out and use later. After I wrote the play I felt liberated — as though some heaviness went away from me," he says.

"Then again, I have to live with this more. That's the price you pay to be an artist — in one sense you are liberated, in another you need to live with these feelings.

"But then," Kanar smiles, "real art is being honest with yourself first."

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Arts

Meir book reveals remarkable woman who was forever plagued by questions

books

By BERNARD BASKIN

My Mother Golda Meir, by Menahem Meir. Fitzhenry & Whiteside, $23.95.

There are few secrets left about the life and career of "Our Golda." And those that may exist are not revealed in this warm, affectionate and informative memoir by her son.

Now 60 and a cellist of note, Menahem, together with his sister Sarah, had to learn to accept a mother that was somehow different from others.

"What did Golda really do? My sister and I used to ask this question while we were growing up . . . She worked like a demon, traveling drafty trains and buses for hours to and from Cleveland, Chicago, Winnipeg and other stops of the vast hinterland . . . Each time she left, she sat us down to explain that 'Not all American Jews understand us.' As we listened to our mother, like the millions who listened to her in later years, we were wholly persuaded that we too must do our 'job' and let her go . . ."

And because Golda was driven to become a fulltime participant in a struggle for a Jewish homeland, she drew apart from her sensitive, introspective husband for whom Zionism was not the solution to Jewish problems. However, writes Menahem, "My father remained a central and loving figure all my life . . . Sarah and I had two homes; one with Golda, whose life was to bring us — and later our families — into ever-increasing and exciting contact with the people and forces most responsible for the building up of the State of Israel; the other, tranquil, inner-directed, with Morris in his 1-room rented flat where life seemed to continue as before."

There are no hints of any romantic attachments — "To the best of my knowledge mother never entered a permanent and full relationship with anyone else."

With admirable economy the author depicts his mother in her various roles including that of superlative fund-rasier. Ben-Gurion declared that when the full story is told it will reveal that there was a woman who obtained the money which made the creation of the state possible.

The author's portrait of his mother is often affecting, "reading glasses perched on her nose, ashtray overflowing and a fresh pack of cigarettes near her, a cup of coffee forgotten and cooling at arm's reach, she pores for hours over what she calls her homework, peppering her papers with instructions and suggestions, stopping every so often to make and take phone calls or talk with the callers who are also an essential part of her work schedule.

Her hair wrapped in turban

"When she is alone, or just with us, she wears a housecoat (always ironed) and slippers, and whenever she washes her hair it is often wrapped up in a towel turban to dry as she works. She doesn't, I suppose, look much like most people's notion of a tough, hard-driving, no-nonsense minister of labor."

Golda Meir and son Menachem Meir.

At the age of 72, with a lifetime of intensive work, strain and responsibility behind her, she was understandably unwilling to take on the formidable and arduous responsibilities of Prime Minister. She was a sick woman. Her maladies included arthritis, migraine, recurrent thrombo-phlebitis of both legs and going on to mild congestive heart condition and cancer of the lymph glands.

But in the end she accepted. "I think it was the very responsibility and urgency — that helped her to make up her mind . . . How can I say no? she asked herself as much as us."

Golda never quite recovered from the Yom Kippur War. Though no one considered her directly responsible for the blunders that led to the tragic lack of preparedness, she constantly referred to th "nightmare that will a ways be with me."

This book is a closeup of a remarkable woman who, plagued by questions of responsibility as wife, mother, woman and leader of her people emerged as a giant figure. In the words of Ben-Gurion: "Her service, performed with the accompanying grace of a Jewish woman, has brought honor and glory to our nation . . . She is the most precious gift that American Jewry has given to Israel."

The book is enhanced by many striking and memorable photographs.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

RUN JACOB, RUN is an amazing, unforgetable theatre experience. Written, directed and performed by internationally acclaimed mime **Zwi Kanar**, it is a bitter-sweet, brilliant Holocaust comment from one who lived it. Bravo Leah P! Information & reservations: **630–6752**. Book now! **Leah Posluns Theatre, 4588 Bathurst Street.**

* * *

As Ben Rose wrote in CJN (Dec. 15) "Go north for the funniest show in town." It's **THE ACME HARPOON CO.** brilliant, laugh-a-minute improv. show, directed by **Allan Guttman.** Catch it 9:30 p.m. Fri., 9 p.m. Sat. Dinner from 2 hours earlier. Great dinner/-show pkgs. for only $20. Rsvnts: **294–6523, Fernando's, 60 Main Street, Markham.**

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Here's 1984, and **LET MY PEOPLE COME** is still entertaining Toronto. Well into it's 3rd year, this mildly naughty, mostly nude musical about the vagaries of human sexuality plays 9 p.m. Mon. to Thurs., 8 & 11 p.m. Fri. & Sat. Excellent dinner/-show pkgs. Easy parking too, at **Club 21 Cabaret, 21 Yorkville Avenue, 923–3263.**

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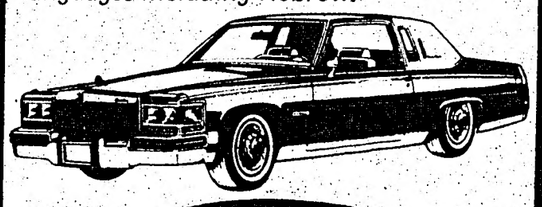

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Four concerts scheduled

Classical, folk performances to highlight music festival

music

By RICK KARDONNE

One of the highlights of the current Toronto Jewish cultural season will be the JCC-Koffler Centre's Jewish Music Festival, to be held March 31-April 1 at the Leah Posluns Theatre. The festival will feature some great classical and folk music creators and performers, all of whom live in Toronto.

This don't-miss event will consist of four concerts: a classical-serious Jewish music concert on Saturday evening March 31, followed by a children's program Sunday morning, April 1, a choir-vocal recital that same afternoon, and climaxes with a Jewish folk music concert that evening.

The classical concert will feature serious compositions of a conscious Jewish theme by some of the Diaspora's outstanding composers, all of whom live here: the likes of Ben Steinberg, Milton Barnes and Srul Irving Glick.

Performing these and other classical-thematically-Jewish compositions will be such established luminaries as first violinist Morry Kernerman, second violinist Joseph Peleg and master clarinetist Avram Galper.

The continent's leading classical saxophonist, Paul Brodie, accompanied by pianist Myriam Schechter, will perform.

The Koffler Centre Community Choir and other instrumentalisits of star calibre are also scheduled to appear.

The children's concert will be led by the successful proponent of participatory fun, singing and musical plays on Jewish themes: Heidi Larman. Gordon Kushner will conduct the choir-vocal concert which features, among others, Holy Blossom Cantor Benjamin Maissner.

The diverse Jewish ethnic cultures, united by our common faith, is the theme of the evening folk concert, which will feature the Moroccan-Sephardic folk songs of Cantor Armand Moyal, the Yiddish art songs of J. I. Segal by award-winning songstress Jennie Eisenstein, the vibrant, pulsating Yemenite dances of former Inbal troupe member Dahlia Nadav, and a 6-piece orchestra of top Toronto musicians performing the authentic klezmer music of East European Jewry during the first half of the century, conducted by the folk concert's musical director, yours truly, Rick Kardonne.

In short, the Jewish Music Festival, chaired by Frances Mandell and administered by Koffler Centre director Sheila Bellack and music school director Sandra MacArthur, will have something for everybody. For further information call 636-1880, ext. 253.

* * *

At Temple Sinai on Feb. 3, "Music of Our Time" will highlight new Jewish compositions by Toronto's Milton Barnes and Srul Glick and Paris' Maurice Benhamou, following the service. Cantor Severin Weingort will be accompanied by the Temple Sinai Choir under the direction of Ben Steinberg.

* * *

The Washington-based Kinneret Foundation, a non-profit organization which has brought major American stars to perform in Israel and sponsored ABC Stars Salute Israel at 30, last summer, in response to my favorable review of the Ethiopian-Jewish dance troupe at the 1983 Maimouna Festival in Jerusalem, expressed preliminary interest in trying to arrange a North American tour of this troupe.

While no follow-up news has been received at this end, the idea of such a tour, especially this year, is worth pursuing. It is hoped that Kinneret Foundation director Charles Fishman, who commendably expressed initial interest in such a tour, will be able to transform his initial interest into reality.

* * *

Kudos to Barbra Streisand's statement on Brian Linehan's City Lights television interview: "I am not a born-again Jew. I am a Jew."

Galleries offer wide variety

Art Gallery of Ontario — An exhibition, showing for the first time the striking parallels of style and subject in late 19th and early 20th century northern landscape art is presented through March 11.

Toronto Painting of the 1960s, a small survey of the artistic activity in Toronto during that time, runs through Jan. 29 at the AGO.

For more information about the AGO exhibits listed here, call 977-0414, ext. 258. 317 Dundas St. W.

The Justina M. Barnicke Gallery — The Glory of Toronto — architectural drawings from the Horwood Collection, runs through Jan. 28.

Thirteen Toronto-based artists are represented in an exhibition titled Hearts, which centres on the heart symbol.

The artists will be present at the gallery on Feb. 4 from 3 p.m. to 5 p.m.

Gallery hours are Tuesday-Saturday from 11 a.m. to 6 p.m. For further information call Judith Schwartz at 978-2453 or Janice Coolen at 463-2818.

Limited Editions — Eyvind Earle's new serigraph release, Green Valley, is now available through the gallery. Hours: Tuesday-Saturday 11 a.m. to 6 p.m. 136 Yorkville Ave.

Royal Ontario Museum — An exhibition of 60 important early Toronto maps depicting the city's growth is on view at the Canadiana Building to April 1.

Hours: 10 a.m. to 5 p.m. Monday through Saturday and 1 p.m. to 5 p.m. on Sundays. Admission free.

Tatay Gallery — A gallery furniture show is presented to Feb. 4 featuring 11 artists including Dough Stone, Roger Wood and Tracy Thomson.

Hours: Monday through Saturday 11 a.m. to 5 p.m. 368-1153. 101 Niagara St., Ste. 200C.

Gallery One features Charles Robb recent paintings through Jan. 26. 121 Scollard St. 929-3103. Hours: Tuesday-Saturday from 10.30 a.m. to 5.30 p.m.

Theatre Plus chief recalls advice on changing hard-to-spell name

By BEN ROSE

TORONTO —

"You'll never get any work in Montreal with a name as hard to spell and pronounce as Czerniecki," a theatre director told Marion Andre in 1957 when he first arrived in Canada from Poland. He advised him to adopt his middle name as his surname.

The veteran artistic and managing director of Theatre Plus recalled the incident recently at a reception following the opening of Antigone at the St. Lawrence Town Hall which Andre directed. (It runs until Jan. 28.)

Now 63, Andre said he will step down as head of Theatre Plus in two or three years to free himself from paper work so he can do more writing and directing.

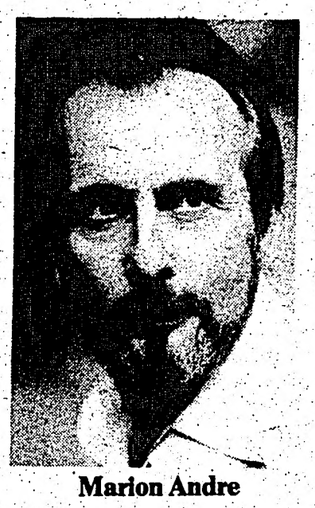
The theatre he founded 12 years ago has become known for its willingness to stage controversial plays of social criticism. Previously he was artistic director of the Saidye Bronfman Centre in Montreal for six years.

The son of middle-class Jewish parents, Andre was born in Le Havre, France and grew up in Lwow, Poland. His father, a pharmacist, was also a writer and publisher of a magazine, Counter Attack, to which Andre was a contributor.

Theatre Plus will open its regular summer season May 17 with The Aching Heart of Samuel Kleinerman, written by Andre. It is the story of a family torn apart, emotionally and physically, while trying to escape the Holocaust. Andre told The CJN he tried to get Eli Wallach to play the key role of the father but the noted actor was unable to take it on.

Andre is at work on another play, The Skinny Dip of an Aging Professor, which he describes as a serious comedy. Later in the season he will direct Tiger at the Gates, by Giradoux.

He is particualrly happy about presenting the Greek tragedy Antigone at a time when he thinks people need to stand up against dictatorships of the right and left. He elected to stage the modernized version of Antigone authored by the French playwright Jean Anouilh, as adapted by Lewis Galantiere, and, to make it more



Marion Andre

topical, transferred the setting to a South American dictatorship. A stunning set for this locale was designed by Terry Gunvordahl.

While it is entertaining theatre, Anouilh's Antigone doesn't seem to reflect the political message as strongly as it might. This may be the reason why Lynne Griffin appeared tentative and distracted in the early scenes on opening night. The daughter of Oedipus, she defies the edict of Creon, her uncle, that her brother, slain in battle, must lie unburied as a warning against rebellion by other citizens of the state.

Griffin grows into the role, however, and her confrontations with Creon reach fever pitch.

Ken Pogue's Creon is icy and controlled, perhaps too intellectual.

As the head guard who discovers Antigone trying to bury her brother, Donald Ewer brings an earthy humor to the play, a change of pace that is most welcome.

Newcomer Pater Hinton is effective as the messenger who brings Creon the tragic news which foreshadows the dictator's own doom.

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Impressed with medical research

Quebec doctors study Israel health care system

MONTREAL —

A group of doctors from different parts of Quebec received a first-hand view of the health care system in Israel, during a recent 2-week seminar in Israel sponsored by Les Amnities Quebec-Israel, a Canada-Israel Committee group. It was led by Dr. Georges Elie Ouaknine, a neurosurgeon at the Hotel-Dieu Hospital.

The doctors visited the country's main hospitals, medical schools, the Weizmann Institute of Science and attended lectures on the organization of health care in Israel.

They found similarities with Quebec, notably a highly developed system of socialized medicine involving health insurance and doctors on salary, although Israel is more advanced in community and preventive medicine.

The doctors were also impressed with Israel's medical research and use of high-tech equipment.

"Despite these sophisticated techniques, the Quebec doctors said that doctor-patient relations remain humanized," said Ouaknine.

The doctors, most of whom were visiting Israel for the first time, also had a chance to tour the country. Besides Jerusalem and Tel Aviv, they saw historic sites like Masada, Qumran, Nazareth and Hebron.

Les Amities Quebec-Israel, which plans to send another doctors group to Israel this year, was involved with organizing two other recent trips for interested Quebecers.

A group of farmers and millers went to Israel under the sponsorship of the Quebec Millers' Association. Les Amities Quebec-Israel arranged the touring and lectures on Israeli agriculture through its Quebec City Chapter member, Ghislaine Lambert.

These participants visited a kibbutz, a moshaw, Ben-Gurion University agricultural school and the Volcani Agricultural Institute.

The farmers were impressed with Israeli resourcefulness and careful management of limited resources such as land and water, said Lambert.

"The people are determined. Nothing could grow there before and now they have beautiful fields," remarked Alphonse Lachance, a strawberry grower on Ile d'Orleans. Lionel Boisvert, a miller from Coaticook, added: "They are ahead of us in farm equipment. They often make it themselves, according to their needs."

The farmers learned about Israel's highly advanced irrigation system which allows year-round cultivation of citrus fruits, wheat, cotton, vegetables and olives, as well as the raising of poultry and livestock.

They also admired the cooperative system of the kibbutzim and moshavim, not only because it reduces equipment costs and has other economic advantages, but because it also fosters a sense of community among members.

The farmers wonder whether a similar communal system would work in Quebec where the tradition of the family farm is so deeply rooted. But Robert Cote, a fertilizer salesman from Charny, observed: "Maybe this system could be transplanted to Quebec where we have uncultivated land and a lot of people who don't have work." The kibbutz, he noted, provides work for everybody.

The third Quebec group, made up of 17 teachers, university students and journalists, lived and worked 18 days of their 6-week sojourn in Israel, organized by Les Amities Quebec-Israel, on Kibbutz Misgav Am near the Lebanese border. Its community spirit impressed the Quebecers. "The kibbutz appeals to each person's sense of responsibility and since its efficiency rests upon each members' efforts, members are very motivated and proud," said Gilles Therrien, a law student from Lachine.

The participants noticed that "political pluralism in Israel is coupled with a sense of unity and deep attachment to the country, maybe because Jews have been deprived of a state so long. Even the Palestinians we met were favorable to Israel," said freelance journalist Suzanne Giguere.

The group was surprised by Israel's Western way of life, in such a historic setting, and the contrasts between modernity and ancient traditions fascinated them.

Suzanne Robichaud, a teacher with the Millelles school board, commented that the war in Lebanon and the high cost of living have not diminished the Israelis' cheerfulness.

Psychotherapist hired as correspondent

Epstein makes Page One

By TAMMY KAROL

TORONTO —

Doris Strub-Epstein, a Toronto psychotherapist, has been named Canadian correspondent for Page One, the worldwide radio show of the Simon Wiesenthal Centre.

There are currently correspondents for the 30-minute weekly radio magazine in New York, Miami, Chicago, Los Angeles, Europe and Israel. The program covers contemporary Jewish news and personalities (see CJN Dec. 9).

Strub-Epstein was named the Canadian correspondent after being approached for the job by Rabbi Abraham Cooper, formerly of Vancouver, who is dean of the Wiesenthal Centre in Los Angeles.

Besides her private psychotherapy practice, Strub-Epstein has worked with Dr. Henry Fenigstein, a psychiatrist who specializes in dealing with Holocaust survivors and their families. She is on the board of directors of the 2-year-old Canadian Centre for the Study of the Holocaust and Genocide.

Dr. Fenigstein and Strub-Epstein have conducted workshops during the last four years to explore the psychological impacts of the Holocaust. The sessions have been held at Dr. Fenigstein's office under auspices of the centre and are geared to parents and children of survivors.

Strub-Epstein is not a child of survivors herself, though Dr. Fenigstein is. (Her own parents, the late Annie Strub, and Irvin Strub — of pickle fame, were born in Russia but married in Canada and they raised their daughter in Hamilton.) Since Dr. Fenigstein has attracted many survivors and has worked closely with Strub-Epstein, a number of patients have gone on to the Toronto woman for psychotherapy.

"These people have sensitized me not just to issues of the Holocaust but to what's going on in the world," Strub-Epstein said.

As a freelancer for Page One, Strub-Epstein will do interviews on current Jewish issues and personalities. Her first interview was with Sol Littman, author of War Criminal on Trial, the story of Helmut Rauca.

Tapes of the Littman segment and other interviews will be sent to Richard Trank, producer of the Page One show in Los Angeles, and will be edited by him for future broadcasts.

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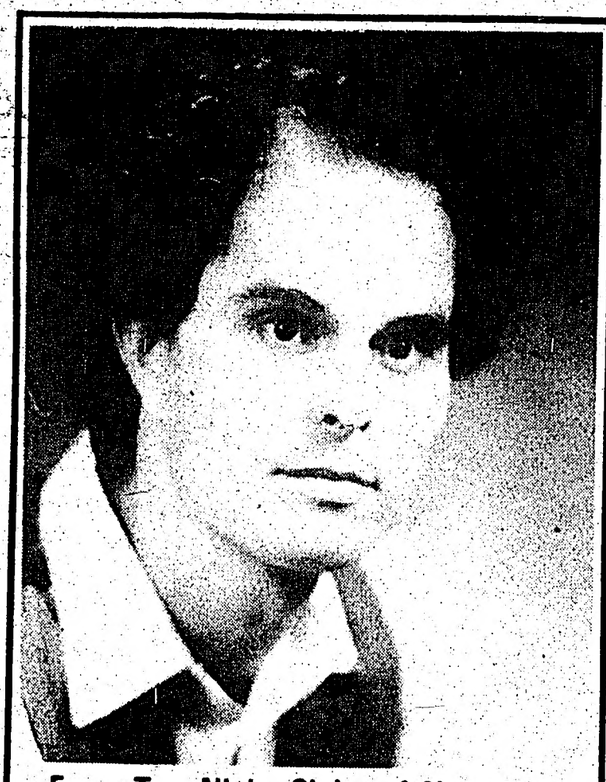
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Life moves a bit slower

New Zealand a country of contrasts

By
JAMES MONTAGNES

AUCKLAND, NZ —

If you come to New Zealand direct from North America, as this travel reporter did, you'll notice the peacefulness of the country. It is at the other end of the world from Canada, and in Auckland, the largest city with about 500,000 population, you'll miss the hustle and bustle of Toronto, Montreal and any other large North American city.

Life here moves a bit slower — after all, the country is isolated from the mainstream of the world's population.

You'll notice this peacefulness even more not far from the city or any other New Zealand city. For this is sheep country, about 20 sheep for everyone of the 3 million people living on the north and south islands. Their meat and wool, along with the meat and dairy products of more than 7 million cattle, are the mainstay of the economy.

The brilliant green fields of the rugged country teem with sheep as you travel along its roads or glide into the grass-surrounded airports of its large and small cities.

New Zealand is a country of contrasts. It covers an area of about one quarter of Ontario, has palm trees and several hundred snow-capped mountain peaks over 7,500 feet (2,285 metres) high. I flew close to the top of Mount Cook (12,349 feet, 3,764 metres) in a 4-seater twin-engined plane, just skimming over many 10,000-foot high peaks and age-old glaciers.

When it is summer in Canada, ski buffs come here for exciting skiing.

The mountains are on the south island of New Zealand, along with many glacial-fed blue-green lakes. This is largely resort country where sports enthusiasts come in the reverse seasons — when it is winter in Canada it is summer in New Zealand. Sport fishing is a major attraction off the coasts and inland. Marlin, sail-fish and shark are among the deepsea fish caught off shore. Inland it is mainly trout.

There is a trout hatchery near Rotorua on the north island. Here you can see rainbow and brown trout in various stages of development. The largest are 3- or 4-pound trout which will jump out of the water to grasp a ball of ground beef held several feet above the water at the end of a stick. It is an unexpected sight to see the foot-long fish leap out of the water and literally snatch that meat from the stick you are holding in your hand.

Christchurch is the main city on the south island, a city of parks and churches. It is also the jumping off point for most expeditions into the Antarctic, which is the closest land mass south of New Zealand. It is about six hours flying to the South Pole.

Eeriness of caves

And if you want to ski in the southern Alps, you start out from Christchurch by air for the Mount Cook area.

Of all the caves this travel reporter has seen, none can compete with the eeriness of the Waitomo glow worm caves not far from Rotorua on the north island. After clambering down between an assortment of stalagmites and stalactites in passages and halls of various sizes, you climb into a flat-bottomed boat on an underground lake in almost total darkness.

You have been cautioned to keep silent while in the small boat. Then with the guide pulling the boat along an unseen cable, you drift into the gloom.

As your eyes become accustomed to the darkness, you see overhead illumination, as if the moon is shining through a lacing of treelimbs and leaves. Millions of small half-inch long worms shed a blue-green light, sufficient to see the faces of your companions in the boat.

These glow worms are living on the roof of the cave, lay their eggs, young are born, and the process is repeated.

Light from lanterns and sound from human voices will scare them and they disappear. So no pictures can be taken and there is no talking, making the trip on the underground lake even more weird.

At Rotorua there are hot mineral springs, and you can take hot baths from the thermal springs on this reservation of the native Maoris. Geysers burst out of the muddy steaming earth at frequent, though not regular, intervals. The Maoris cook their meals in the hot pools, and will boil you a few eggs by holding them in a closely-woven net in the hot water.

On this reservation you can attend folk music and dances by the Maoris almost every evening, many of the folk tales recounting how they came here in big canoes from other Polynesian islands some 600 years ago. Their decorative carvings resemble somewhat the totem pole carvings of Canada's west coast Indians.

Jews have lived in New Zealand since the middle of the 19th century, and there are synagogues and organizations in Auckland, Christchurch, Dunedin, Hastings and the capital city of Wellington.

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Travel

Contestants wallow in muddy glory

A dirty job, but goo-eaters love it

By
FRANK RASKY

Jimbo Wright drives tourists on his swamp buggy in the Florida Everglades.

NAPLES, Fla. — Florida sports fans call it the world's dirtiest gooyest, absolutely filthiest race in the world.

And the swamp buggies that the contestants ride during the tournament are said to be the damndest-looking contraptions that a tourist ever will see — even more oddball than the patched-up jalopies in a drag race.

Officially, it's called the Swamp Buggy Mardi Gras of Mud, which on Feb. 26 will attract more than 10,000 buggy race buffs to the bleachers at the Mile-O-Mud Track on Radio Rd. in Naples, on the southwest coast of Florida.

Then about 50 homemade swampmobiles will zip through the mile-long, waist-deep muck, booby-trapped with gator holes and other pitfalls, so that the winning driver may win a prize of $5,000 plus the glory of being crowned the Mud-Slinger King.

A swamp buggy usually consists of a truck, jeep or snowmobile chassis sitting on huge airplane or tractor tires. The souped-up engines are customarily modified makes of four to eight cylinders. The number of cylinders plus piston displacement determines the class in which a vehicle races.

These goo-eaters have come a long way since 1949, when the first swamp buggy was designed by a local hunting fanatic, who grafted truck tires onto a model T Ford frame.

Now, a competitive buggy can cost well over $6,000, and the buggy races have become a gala civic celebration, complete with a beard-growing contest, catfish-eating competition, turkey shoot, the selection and coronation of a Mud Duchess in a special powder Puff Derby who is ceremoniously dunked in the mud, and a parade of the cumbersome vehicles through the town.

The highlight, of course, is when the monstrous machines roar in heats around the figure 8-shaped, 60-foot-wide course, bogging down, sending up volcanos of mud, while spectators watch from the grandstands safely removed from the perils of mud-bathing.

But you don't have to wait until February to enjoy the pleasures of swamp buggying. For $10, any day of the week, you can go on a private excursion via Raymond Wooten's Everglade Swamp Buggy Tours at Ochopee [telephone 813-695-2781].

About 38 miles from Naples and 75 miles from Miami, it's located on the northern tip of the River of Grass — the Seminole Indian name for the 5,000-square-mile watery wilderness better known as the Florida Everglades.

If you're lucky, you'll get as your driver-guide Jimbo Wright, an authentic Florida cracker. It means he's a native-born Floridian — the name evidently derived from the state's early bullwhip-cracking cowboys.

Jimbo happens to be a rodeo rider as well as an expert swamp buggy racer. Only 22, he's a lean, laconic, 6-foot-1 "good ole country boy," with cool blue eyes and the southern accent of his father who was a Georgia cotton farmer.

Jimbo says he drinks his Jack Daniels bourbon mash whisky neat, has been busting broncos since the age of 11, and has won $20,000 in prizes on the rodeo circuit. Asked if cowboy crackers are friendly types, he drawls, "Most of the time . . . when they first get up in the mornin'."

He's not only friendly but enlightening when he drives passengers aboard his 2-wheel-drive buggy with its 2½-foot-high tires through the mudflats of Big Cypress Swamp. It's the locale, he informs you, where Burt Reynolds made the movie, Gator.

He's clearly knowledgeable when he points out the difference between the dark green needle grass and dark brown bladed saw grass; between a spotted, 18-inch-long pygmy rattle snake and 3-foot-long water moccasin rattler.

And he identifies, like a professional naturalist, the exotic wildlife that can be spotted in this aquatic jungle — the blue and white herons and bald eagles, the Florida flamingo and roseate spoonbill, the pelicans and wild turkeys and log-like alligators lurking amid the purplish orchids, and many other subtle splendors of the 'Glades.

Though I declined Jimbo's invitation to join him in a swamp buggy wild boar hunt, I appreciated the insight he gave of the tranquility to be found in his wildlife retreat.

Roving through the grasslands in a swamp buggy, a tourist might well be reminded of the words of the great Everglades naturalist, John Burroughs, who said:

"I come here to find myself. It's so easy to get lost in the world."

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Puerto Rico's first fortress

Frogs provide music at La Fortaleza

By
JAMES MONTAGNES

SAN JUAN, Puerto Rico —

On my first visit to Puerto Rico some years ago, I was fortunate enough to be invited by the island's governor to his home, La Fortaleza. It is the oldest executive mansion in the Western hemisphere and continuous home to some 170 governors of the island, first under Spanish rule, and since 1900 under United States administration, with local personalities being governors since 1946.

La Fortaleza was the first fortress on the island, but for over 400 years has been the governor's mansion. Set in a tropical garden, it is today open to visitors from 9 a.m. to 4 p.m. on weekdays and from 9 a.m. to noon on Sundays.

Come in the evenings to the garden and you can hear the singing frog, coqui. It is tiny, less than 2 inches in length, changes its colors to hide among the tree foliage, is silent during the day, but starts its song ko-kee at sunset.

You'll have a hard time to find it, but you can't miss its music.

La Fortaleza is only one of many historic buildings and monuments you can find on a half-day walk about the old part of San Juan, the island's capital.

Nearby is Parque de las Palomas, named for its many pigeons. From here you can see many antique buildings, including the tiny Cristo Chapel, with its silver altar visible through glass doors.

The chapel stands in honor of the legend of Baltasar Montanez [a possible distant ancestral relation of this travel writer for this spelling of our name appears in our family tree]. He was a youthful participant in a horserace about 1753. He failed to turn his horse at the south end of the street, thus plunging over the wall at its end. The rider lived, and the chapel was built to commemorate this miracle.

Fine view of bay, mountains

On the same street is a small 18th century museum dedicated to books, as well as the Museum of Puerto Rican Art, ranging from pre-Colombian to contemporary, displayed in an 18th century Spanish house.

A block or so further east is the Bastion de las Palmas, a defence emplacement turned into a park with a fine view of San Juan Bay and the distant mountains.

Along Calle San Jose you walk to the Plaza de Armas, with old Spanish buildings housing government offices and the city hall with a tourist information office at its main entrance.

Walking along Calle San Francisco or Calle Fortaleza you come to Plaza Colon, where there is a statue of discoverer Christopher Columbus, which was erected there in 1893 for the 400th anniversary of the island's discovery.

Nearby is the Museum of Colonial Architecture with scale models of El Morro, La Fortaleza and private houses of the Spanish colonial period.

The major historic site is El Morro, the fortress started in 1593 on the western tip of the island, and completed in 1776. It was to protect San Juan from attacks by French, British and Dutch naval vessels and some pirates.

You'll see why the fortress was able to keep off the invaders. It is a huge pile of masonry with six levels rising 140 feet (43 metres) above the Atlantic. The sea batters up against the walls with spray flying almost to the ramparts.

El Morro today is an historic site maintained by the United States National Park Service, which has guided tours of the old fort. The site is big enough to have a golf course within its walls. Another fort alongside is San Cristobal. Both are open for guided tours.

Two short blocks from the El Morro exit is Plaza de San Jose, with a statue of Ponce de Leon, first governor of Puerto Rico. The statue was built from bronze cannon captured from British invaders in 1797. Facing the plaza is San Jose Church, built in 1523 and one of the oldest churches in the Americas.

Near the church is the Pablo Casals Museum, where you can see the musical library of the famous cellist who lived his last years on the island. In June the Casals Festival has the world's leading musicians participating.

Across the street is the San Juan Museum of Art and History, originally built as a marketplace in 1855. It has been restored to house galleries displaying Puerto Rican art, with a vast patio for concerts and other cultural events. In what is believed to be the oldest private house in San Juan is a museum of religious wood carved figurines, also on Plaza de San Jose.

Downhill on Calle del Cristo is San Juan Cathedral, where Ponce de Leon is buried. The cathedral dates back to 1540. Nearby is a one-time convent, now a luxury hotel.

These are just some of the historic buildings in places to see on a walk of the old city. Along the streets are numerous shops selling handicrafts, locally-made musical instruments, rum, native artwork and imports from many parts of the world.

The city's two synagogues are not in Old San Juan but in the newer Santurce area: Shaare Zedeck on 903 Ponce de Leon and Temple Beth Sholom on San Jorge Ave. and Loiza St.

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Featuring
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7 NIGHT SPECIAL!
WINTER SUPER SAVER PACKAGE INCLUDES:
Extra Sunny Rooms • Color TV • Nite Club Shows • Social Program
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Make Your Miami Vacation a Winner!
RESERVE NOW FOR YOUR HOLIDAY IN THE SUN
Choice room locations are still available from now through April if you make your reservations immediately. Some resorts have added many new features and facilities for this season. Two of these are the popular oceanfront BEAU RIVAGE in Bal Harbour, and the warm friendly, oceanfront SAHARA in action–packed Sunny Isles. These resorts have wide sunny beaches, free tennis and golf, entertainment and cocktail parties. In addition, the BEAU RIVAGE has a Health & Fitness Club, and a special meal plan which includes full breakfast and delicious seven course dinner for only $12. daily per person. Winter rates are very reasonable at both resorts. Two children 17 and under stay free in room with adults. For reservations, see your travel agent or phone: in Toronto 485-2632
Write: PARADISE RESORTS
Dept. CJ, P.O. Box 6725
Miami Beach, Florida 33154

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Extensive resale condominium inventory; from one bedroom to lavish villas. Furnished or unfurnished. Only The World of Palm Aire in Pompano Beach offers five 18 hole golf courses, 37 tennis courts, social club, a world famous Spa, a private beach club and a superb shopping plaza next door.
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SPECIAL WINTER MONTHLY DISCOUNT
Ritz Plaza
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IN THE HEART OF MIAMI BEACH
$15 Per Pers. Double Occupancy
TO MAR. 5
Near famous Lincoln Road Mall
• Private Beach • Olympic Pool • Color TV & Refrigerator in each Room • Card Room • Entertainment • Game Room • Free Parking • Cocktail Lounge • Coffee Shop • Walk to Shopping Theatres & Restaurants! FREE COLOR BROCHURE
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IN THE HEART OF MIAMI BEACH
WE PROVIDE ABSOLUTELY FREE:
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•TV ROOM
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A warm welcome awaits you at the Dorset Hotel whether you come for a day, week or month, or plan a seasonal or yearly period of stay at rates which represent unusual savings.
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ALL Rooms Waterview
Color TV • Air Conditioned
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The Canadian Jewish news

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10 WORDS $7.00
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CALL
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DEADLINE: Wednesday, 5 p.m.
1 Week Preceding Issue Date
(for copy and payment)

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All classified ads will be accepted on the basis of **no changes** *in copy, and* **no cancellations** *until* **after** *the first insertion.*

* * * * * * * * * * *

All classified headings and sub-headings are in alphabetical order.

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The policy of The Canadian Jewish News is to request payment in advance for all **domestic help available, domestic help wanted, employment wanted, private properties for rent or sale and all personal ads.**

The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call 481-5620 *before* Wednesday at 5:00 p.m. week preceding issue dat

ACCOMMODATION AVAILABLE

Bathurst-Eglinton. Large bright furnished room, bath, fridge, porch, quiet home, non-smoker. Subway. 782-4684.

ANNOUNCEMENTS

Alan R. Lax is pleased to announce the opening of A.R.L. Bookkeeping & Financial Services, specializing in - bookkeeping for small & medium size business - Personal income tax - rent review consulting. 3199 Bathurst St., Ste. 200, Toronto, Ont. M6A 2B2. (416) 789-0854. Closed Saturdays & Jewish holidays.

Singles Cabbage Patch Party
At the Inn on the Park in 'Le Club'. Location: Eglinton Ave. and Leslie St. Date: Monday, January 23rd. Time: 8:00 p.m. Age: 22-37. Cover $4. **Door Prize: A Cabbage Patch Doll.** All proceeds go to B'nai Brith Charities. Presented by Judea Lodge B'nai Brith.

Jewish Information Service, 635-5600. (Voice-TTY). Can we help you connect?

Goldhaber Jewellery & Sudman Jewellery, Israel, announce their merger. 633A Bloor West, 532-7208. European master. Specialist hand-made jewellery.

SOCIAL ANNOUNCEMENT

Yona & Bernard Sperber are pleased to announce the birth of their first son, on January 3, 1984. Brother to Natalie. Proud grandparents are Mr. & Mrs. Elie Neiger, Mr. Norbert Serbier and Mr. & Mrs. Leon Bourovitch. A great grandson for Fryda Gryn.

SOCIAL ANNOUNCEMENTS

Cantor & Mrs. Murray Nixon of Vancouver, formerly of Toronto, are happy to announce the engagement of their daughter Cheryl Elise to Abram (Auby) William Fenig, son of Mr. & Mrs. Leonard Fenig of St. Catharines. Grandparents of the bride-to-be are Mr. & Mrs. Abraham Nissenbaum of Vancouver (formerly Toronto), and of the prospective groom are Mr. & Mrs. Morton Revzen of St. Catharines. A summer wedding is planned.

APARTMENTS FOR RENT

Bathurst-Finch. Spacious 1 bedroom, airconditioning. Must sublet Feb. 1. Days 889-6607. Evenings 633-3638.

ARTICLES FOR SALE

Skymark. Luxury 5 room furniture for sale. Diamond mink coat, hardly worn. Ocelot coat. 781-3235 days. 498-8033 evenings.

Contents - estate sale - exquisite French Provincial livingroom & diningroom furniture, Meissen lamps & candelabra, household furniture & linens. Sat., Jan. 21st & Sun., Jan. 22, 11 a.m. - 3 p.m. 6161 Bathurst St., #811. Preview by appointment 881-1188.

BUSINESS FOR SALE

Bakery - European
Bathurst-Sheppard. 3 generation family operated. Excellent volume profit terms. Ocean-Cross Realty Ltd. 482-64444.

BUSINESS OPPORTUNITY

***BATHURST-LAWRENCE CHILDREN'S SHOE SHOP**
Well established! $25,000 plus stock. Once in a lifetime opportunity. No competition! Unlimited potential! Act fast! Roz Marten 633-7777.
ROSE HERSH LTD. RLTR.

CONDOMINIUMS FOR RENT

Bathurst-Finch. Luxury 2 bedroom, family room, 2 baths, airconditioning, 5 appliances, broadloom, pool. $895. 781-4776, 787-3871.

CONDOMINIUMS FOR SALE

Hemispheres II. Private. Bathurst-Finch. Luxurious 2 bedroom, 2 baths, enclosed sunroom, verticals, mirrors, decorator wallpaper, all appliances, many expensive extras, magnificent view, double parking. Sabbath elevator. $119,500. 665-0479.

SKYMARK
I, II, III & IV
From a 2-bdrm. to a unique penthouse, over 2,000 sq. ft., featuring skylights, fireplace. For best selection, please call Mr. Santee Leung, the Skymark specialist, (416) 441-2003.

Santee Realty Inc.

***3000 BATHURST**
Like new 3 bdrm. corner unit facing west, 2 full baths, 5 appliances, indoor parking. Must be seen! — 2 bdrm., 2 bath, sep. dining rm., super large eat-in kitchen. Miriam Rose 494-5300/482-1978.
Realty Land Inc. Realtor

the Permanent

ESTATE SALE
Cedarvale fabulous location - 3 bdrm, 2 stry, mn. flr. bath, fin. bsmt. Lge. rms., dble gar. - Walk to Eglinton, shops, school. D. Abraham 783-3333.

* * *

155 MARLEE & EGLINTON
2-3 bdrm - fabulous view, walk to TTC, synagogue, school. Ind. pool - shabat elevator. D. Abraham 783-3333.
Canada Permanent Trust Co., Realtor

Bathurst-Steeles
Black Hawkway. Only $89,900. Immaculate 3 bdrm., 2 storey townhouse. Attached garage. 3 appliances. Finished bsmt. Central air. Eat-in kitchen. Must be seen. Call Donna Hinchey 494-8548 or 226-5515.

* * *

Bathurst-Finch
Hemispheres I. Asking $105,900. Luxury 3 bdrm corner suite. 2 full baths, 3 appliances. Bright eat-in kitchen. Florida rm. Owner anxious to sell. Call Donna Hinchey 494-8548 or 226-5515.
Norman Hill & Assoc. Ltd., Realtors

DOMESTIC HELP AVAILABLE

Mothers helpers from Great Britain and Japan. Live-in. E.P. Agency 889-8633.

DOMESTIC HELP AVAILABLE

Experienced lady seeks days work cleaning apts. or houses. 656-7611.

Well recommended young lady seeks job caring for elderly, housekeeping or babysitting. 749-1868.

Dixon's Maid Service
Home & office cleaning. Citywide. 299-6907 anytime.

DOMESTIC HELP WANTED

Babysitter for toddler 3 afternoons weekly. Must love children & have references. 789-5810.

Live-in companion for elderly lady in new modern senior citizens residence. All housekeeping & meals provided. 960-5549.

Live-in housekeeper required for elderly gentleman in Ottawa. Plain Kosher cooking. Drivers License preferred. Private room. Apply in writing to Mrs. Shabsove, 17 Northview Road, Ottawa K2E 6A6 or phone (613) 224-7445, (416) 441-3422.

Bathurst-Steeles area. Mature babysitter needed 2-3 days for 2 children. No housework. 731-0507.

FLORIDA CONDOMINIUMS FOR RENT

Miami Beach. New Bldg. Corner apt. facing Indian Creek. Luxury furnishings, near 36th St. Available winter season. (212) 275-2919.

The Ultimate Vacation. Magnificent 3 bedroom Villa, Inverrary, Fort Lauderdale. Decorator-furnished, nightly entertainment, sports, children's recreation. Ideal for family/2 couples. Weekly/monthly. Also Hallandale. 445-2832, 429-7477.

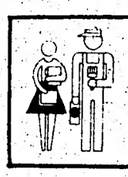
Parker Dorado. Hallandale. Luxury 1 bedroom condo, furnished, oceanview, 16th floor. Seasonal. 633-8828, (305) 458-1770.

Palm Beach South, oceanfront, 2 bedrooms, 2 baths, panoramic view, luxuriously furnished, all amenities. Jan. 15 - March 15/or part thereof. $1,500 U.S. 536-4323.

Miami Beach. Towers of Oceanview. New, 1 bedroom convertible, yearly or seasonal, furnished or unfurnished. Elaine 665-9255 days. Evenings 881-9036.

Luxury 2 bedroom 2 baths $70 a day. Minimum 1 month. Less for longer periods. Near Newport Hotel & Rascal House. 252-2521, 665-8351.

Hollywood - Hallandale. Luxury condo, ocean view, 1 bedroom convertible. Fully furnished, all amenities. Available for season. 677-6175 days, 678-1519 evenings.



C.J.N. Classifieds Really Do Work!

FLORIDA CONDOMINIUMS FOR RENT

Land of the Presidents, West Palm Beach, 1 bdrm. garden court townhouse, fully furnished, 1½ washrooms, 5 appls. Avail. now until April or for sale. $1,950. Apartment Data Centre **665-8888.**

FLORIDA CONDOMINIUMS FOR SALE

Palm-Aire. 2 bedrooms 2 baths, completely furnished including linens & dishes. Walk to shopping. Immediate occupancy. Private Sale. Evenings 499-1972.

North Miami Beach. 2 bedrooms 2 baths. Luxurious. All new furniture. Asking $110,000 or would exchange for same in Clearwater or North of Pompano Beach. 625-5389, (305) 935-0303.

Pembroke Pines. Colony Point. Adult Community, 2 bedrooms 2 bath, 1st floor, clubhouse, pool, tennis, 24 hour security, plus many extras. Mid 60's. (305) 432-1844.

West Palm Beach
Century Village - Deluxe Condo. 3½ room Garden Apartment with Powder Room. Tiled Floors, Screened Patio. All amenities. Walk to Golf, Tennis, Club House. Immediate Occupancy. Owner, 1-305-689-1977.

Palm-Aire. 2 bedrooms 2 baths. $85,000 U.S. Magnificent view. New appliances, plus extras. (305) 942-1990.

Miami 178 Collins. Unusual beautiful spacious 1 bedroom 1½ baths, gorgeous waterview, decorator furnished and wallpapered, close to ocean and everything and Synagogues. Very reasonable. (305) 935-5190.

Luxury, sleeps 4-6, weekly basis, several locations. 967-6582.

"Park Place to Boca: I can help you find a warm condo in your price range. Draizin Realty, Inc. 305-962-5555: M. Rubenstein, Assoc. 305-432-8786 eves."

ARLEN HOUSE EAST
2 bdrm., 2 bths., convertible, south exposure overlooki **SOLD** , 2nd flr., completely furnished. Asking $89,000. Harry Jakobs Ltd., Realtor, 226-5052.

HELP WANTED

Notice to Advertisers — the Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code, **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

Head Master
Experienced administrator to take full charge of prestigious elementary Orthodox Jewish day school. Must be Sabbath observer, familiar with modern pedagogy. Send resume held in strictest confidence to Dr. Max Weiner, Westchester Day School, 856 Orienta Ave., Mamaroneck, N.Y. 10543 by Feb. 15.

HELP WANTED

Expanding Canadian Oil Co. needs dependable person who can work without supervision. Contact customers around Toronto. We train. Write A. E. Dickerson, Pres., Southwestern Petroleum, 87 West Drive, Brampton, Ont. L6T 2J6.

Camp Staff
Camp Katonim invites staff applications for summer 1984. Age 17 plus. 225-1223 evenings.

HOUSES FOR RENT

***HOUSING CO-OP BATHURST-STEELES**
Spacious new 3 and 4 bedroom townhouses, 2 appliances, energy efficient, $580-$685 plus utilities. Late winter-spring occupancy. A friendly member-controlled community 598-0543.

SPRING FARM RENTALS

Bathurst & Steeles
$775 per month. Detached dwellings. 3 bdrms., 2½ bathrooms, family room with fireplace, double car garage, T.T.C., walk to synagogue, community centre. 731-0957.

HOUSES FOR SALE

Bathurst-Steeles. Private sale. Detached 2 storey, corner lot. 4 bedrooms, family room, fireplace, finished basement, 2 car garage. Close to all amenities. $135,000 - Open mortgage. 886-0768.

Sadie Moranis
Limited • Realtor
449-2020

PERSONALIZED SERVICE QUALITY HOMES

PANORAMIC VIEW — BAYVIEW VILLAGE
$144,500. Pretty, secluded location, 6 rms. + dble. garage, 2 fireplaces, lge. gdn., sundeck, cen. air. M. Young 449-2020.

* * *

BAYVIEW-STEELES NEW LISTING!!
$198,500. Immaculate 1 owner bungalow close to all amenities. 5 bed., 3 full baths, walkout basement. Terry Moranis 449-2020.

* * *

YORK MILLS/LESLIE — TOP VALUE
$339,000. Elegant quality 4 bdrm. all brick 2 storey, sunken liv. rm., ceramic foyer, fin. rec rm. Triple garage. K. Shiu 449-2020.

* * *

SHORT WALK — YONGE/EGLINTON SUBWAY
$245,000. Gracious home with "eat-in" kitchen. 4 bedrms., powder rm., formal dining rm., den. Private dr. D. Allen.

* * *

ELEGANTLY RESTORED FOREST HILL
$429,000. In the heart of the village, main flr. den, modern white kitchen, 5 bdrms., pool size lot, earth tones. Sandi Kert 449-2020.

* * *

1ST AD MISTY CRES. AREA LUXURIOUS
$549,000. Gracious exec. home, soaring 2 storey entrance, mellow oak fam. rm. + library, 5 bdrms. + help quarters. Sandi Kert 449-2020.

HOUSES FOR SALE

the Permanent

OPEN HOUSES

STARTER HOME IN CEDARVALE
127 Everden Rd. - renovated 2 bdrm, 1½ bath bung., new kit. Affordable - near TTC & shopping. Wknd. 2-4. M. Stone 488-2444.

* * *

OPEN HOUSE WKND. 2-4
126 Bannockburn Ave. - Bathurst/Wilson. Reduced! to $114,900. Spacious 2 bdrm brick bung., up-dated cent. air, new kit & bath, thermal windows. Lot 49 x 119. Immedaite poss. I. Michaels 783-3333.

* * *

579 BRIAR HILL AVE.
$259,000. Spacious 4 bdrm, 3 baths, spotless, bright, charming - centre hall plan - pool size lot, dble gar. Must Sell! Wknd 2-4. M. Stone 488-2444.

****
****

BATHURST/PATRICIA
$129,900 - 3 bdrm bung., fin. bsmt., cent. air. Walk to B'nai Torah Synagogue, shop, TTC. B. Wise 494-6888.

* * *

ANTIBES DR. — CONDO
Upgraded 2 bdrm, 2 baths, new kit., wrap-around balcony. E. Harris/B. Wise 494-6888.

* * *

BATHURST & YORK HILL
$148,000. Only 7 new homes left in this demand location. 3 bdrm + fam rm., 2 homes back onto park. Purchasers choice of materials. E. Osher/R. Hanick 881-9131.

* * *

STUNNING CITY VIEW
240 Heath W. - spectacular condo. - Forest Hill - 2 bdrm, 2 prkng., fantastic decor. Walk to TTC & shopping. E. Taeb 488-2444.

* * *

WINONA RD.
$62,900. Low down payment. Sparkling smaller home with excellent income potential. Low down payment. E. Taeb 488-2444.

* * *

BATHURST N. OF STEELES
$149,900. Lovely 2 stry, 4 bdrm, mn. flr. laundry. Bright Hollywood kit., w/o upgraded cabinetry, ceramic entry, great value! Mrs. Boigon 223-2110/223-0433.
Canada Permanent Trust Co., Realtor

LES LEVINE
R.E. Ltd. Rltr.

REDUCED TO $179,000 EGLINTON-BATHURST
Charming 2 storey, 3 bdrm., totally modern, 3 washrooms. Beautifully finished bsmt.

* * *

DUPLEX $169,000
Eglinton-Yonge, modern 2 bdrm., parking, close to TTC. Great income property.
SHARON LEVINE
977-3377 or 783-2101

BATHURST - STEELES
Det. 2 storey, 3 bdrm, fam. rm + f/place, cent. air, 2 car garg. Excellent value, close to all. ELLIE GOLDSTEIN 225-2600 BAYVIEW VALLEY REAL ESTATE CO. LTD.

Classified Ads

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

***TWO LYNWOOD**
"THE ULTIMATE STANDARD OF LIVING WELL"
For those who simply cannot afford compromise, we offer a colony of residences from $350,000 - $750,000. Luxurious appointment throughout. Full security, valet parking, entertaining facilities and health club. For particulars call Elise Kalles or Eleanor Wagman 441-2888 or 486-7796.

* * *

***LOWER VILLAGE — TRADITIONAL GEORGIAN**
$449,000 5 bedroom, spacious family room with fireplace, and custom built-ins. Dark stained floors in principal rooms, central air, double garage. Super value. David Wagman 486-7796.

* * *

***UPPER VILLAGE FIRST AD! CHOICE LOCATION**
Bright and modern family home, centre hall, stained floors, eat-in kitchen. Enormous main floor family room with walkout to cedar deck, 4 bdrms on second. Won't last! Eleanor Wagman 486-7796.

* * *

***LOWER VILLAGE TUDOR $359,000**
Perfect starter house, superbly decorated. Living room features marble fireplace and beamed ceiling. Separate dining room with walkout to landscaped garden. Cheery pine kitchen, 3 bdrms plus den complete this beautiful home. David Wagman 486-7796.

* * *

***FIRST OFFERING! LOWER VILLAGE**
This Beautifully renovated Georgian home, well maintained, centre hall plan, main floor den, plus powder room, 5 bedrooms, 2 car garage. Won't last! Eleanor Wagman 486-7796.

* * *

***AVENUE ROAD & WILSON — $179,000**
Bright and cheery 2 storey 4 bedroom home. Main floor family room, kitchen with walkout to deep garden, finished lower level. Excellent value Eleanor Wagman 486-7796.

* * *

***FABULOUS 2 STOREY — BAYVIEW & STEELES**
A delight to view this large 4 bdrm home close to all amenities. Family rm & walkout. Super lot. Finished lower level & more! Brenda Abramson 441-2888.

* * *

BAYVIEW S. OF STEELES — NEW EXCLUSIVE
$419,000, 2 storey, 4 bdrm., mn. flr. fam. rm., cathedral ceiling in liv. & din. rm., with floor to ceiling floating marble fireplace. Master with 6 pce. ensuite, low. lev. completely finished with maid's quarters, sauna, washroom, fireplace. For more information call Victor Goldman, 441-2888.

* * *

THE BRIDLE PATH
SUPERB CUSTOM HOME
$649,000. Outstanding 5+ bedrm., sep. master suite, huge gourmet kitch., sauna, great lower level. Call Simone Stern/Marion Alberga, 441-2888.

* * *

LOWER VILLAGE TUDOR MANSION
The ultimate in gracious living. Baronial entrance hall, exquisite panelling, 40' liv. rm. A very special home on a most prestigious street. Marion Alberga/ Simone Stern, 441-2888.

* * *

***IMPRESSIVE GEORGIAN MANSION — BAYVIEW-YORK MILLS**
Breath-taking setting - 2 storey hall in living room. Grand size entertaining rooms, private terraces. One-of-a-kind quality workmanship throughout. 6 bedrooms, 7 baths including whirlpool & sauna in master suite, 3rd floor artist's loft - every imaginable extra. Leila Taylor or Elise Kalles 441-2888.

* * *

***COURTLAND CONDO BEAUTY!**
BATHURST & STEELES
Upgraded. 2 bedroom, 2 baths, balcony. "Homes & Gardens" decor. G. or M. Feldman 441-2888.

* * *

NEW EXCLUSIVE ON MISTY CRES.
$599,000. Stunning architecturally-designed 5 bdrm. home, elegant reception hall, enormous principle rms., exceptional oak-panelled fam. rm., w/o lower level, impeccable cond. Elaine Chelin, 441-2888.

* * *

***LESLIE-STEELES — RAVINE LOVERS $239,000**
If first impressions count! Enjoy - custom 2 storey centre hall plan, dark stained floors, family room and laundry room on main floor. Walkout basement. Super large bedrooms too! Call Michele Noar 441-2888.

* * *

***BUILDING LOT — BAYVIEW & DONCREST**
Situated on quiet cul-de-sac. We offer you a large lot. Suitable to build a 4,000 sq. ft. home. $325,000. Michele Noar 441-2888.

* * *

***BATHURST-GLENCAIRN — $369,900**
Elegant 4 bdrm sidesplit offering modern white kitchen, open designed dining room overlooking sunken living room. Panelled den with walkout to inground heated pool. Beautifully maintained. Many extras. Walk to shopping, bus & synagogue. Barbara Barker 441-2888.

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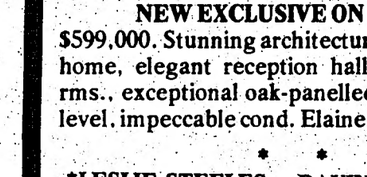

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Lena Blumenthal on Dec. 29, 1983, late of 880 Lawrence Ave. East, Toronto, Ontario.
Rose Bossin on Dec. 31, 1983, late of 113 Kennard Ave., Toronto, Ontario.
Max Cramer on Jan. 2, 1984, late of #1205, 110 Parkway Forest Dr., Willowdale, Ontario.
Lena Golden on Dec. 30, 1983, late of #503, 2900 Bathurst St., Toronto, Ontario.
Gertrude Goodman on Dec. 30, 1983, late of 8 Collegeview Ave., Toronto, Ontario.
Lily Goodman on Jan. 4, 1984, late of Lincoln Place Nursing Home, Toronto, Ontario.
Peter Goodman on Jan. 1, 1984, late of #104, 3892 Bathurst St., Toronto, Ontario.
Kurt Gruenberg on Jan. 2, 1984, late of #501, 15 Canyon Ave., Toronto, Ontario.
David Hartsman on Jan. 4, 1984, late of #203, 3205 Bathurst St., Toronto, Ontario.
Ida Kates on Dec. 30, 1984, late of #201, 4415 Bathurst St., Toronto, Ontario.
Rabbi Morris Kertzer on Dec. 29, 1983, late of #419, 7625 E. Camelback, Arizona, U.S.A.
Samuel Krehm on Jan. 3, 1984, late of Dewson Nursing Home, Toronto, Ontario.
George Rosman on Dec. 27, 1983, late of #903, 619 Avenue Rd., Toronto, Ontario.
Sallie Sigal on Jan. 3, 1984, late of 880 Lawrence Ave. East, Toronto, Ontario.
Helen Stanway on Jan. 2, 1984, late of #201, 66 Isabella, Toronto, Ontario.
Phyllis Weisfeld on Dec. 29, 1983, late of #5, 11 Meadowbrook Rd., Toronto, Ontario.

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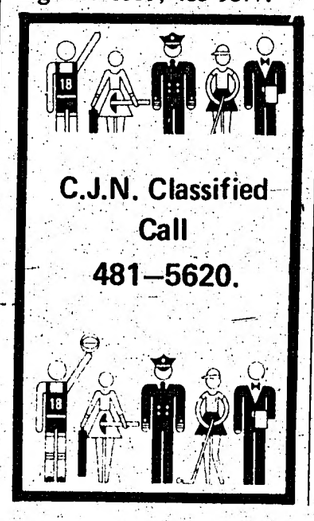

Mel Freedman

Israel crises top programs

By
MOURA WOLPERT

HAMILTON — Halfway through his second year as Jewish Community Centre's cultural arts director, Mel Freedman has come to the conclusion that the programs that draw the most attendance are those that are oriented to crises in Israel and the ones that deal with local issues.

He says he is both pleased and disappointed with what he has accomplished so far: pleased that some programs have stirred up considerable interest — disappointed that others have fallen by the wayside.

What he is trying to do, he says, is to "provide programs that appeal to all segments of the community and that will educate the future community."

Attracting audiences on a regular basis in a small (approximately 3,500 members) community such as Hamilton is not easy, concedes Freedman. Nor is he trying to compete with the city's three synagogues, which have adult education programs of their own, notably the Temple Anshe Sholom Breakfast Club.

But what is important, he explains, is to provide programs that are "outside of the synagogues and that bring members of the three congregations together for programs of universal interest."

A native of Brantford, educated at the University of Toronto and with a Masters in education from OISE, Freedman came to Hamilton 11 years ago as co-ordinator of continuing medical education in the health sciences faculty of McMaster University.

Although he has since joined TV Ontario, where he now works on developing TV courses for use by universities and colleges throughout the province, Freedman, his wife Sheila and their two children continue to live in neighboring Dundas, and are active in the Hamilton Jewish community.

He is a past chairman of the Beth Jacob Synagogue board of education and co-chairman, with Jewish Social Services director Carol Krames, of the twice-monthly Jewish program on Cable 4, where he frequently conducts interviews.

Like his two predecessors on the cultural arts program, Helen Minden and former Temple Anshe Sholom cantor Samuel Berman, Freedman is searching for the formula that will bring out the public.

He is not happy with the committee's suggestion to cut down on the number of programs and concentrate instead on three or four a year that will appeal to a larger crowd. "I think we should try to have a program each month, even if the attendance is small."

Two programs scheduled for October and November — Problems of the Contemporary Jewish family, with psychiatrist Dr. Miriam Spinner and a talk by Rabbi Israel Silverman of Beth Jacob Congregation on The Jewish Attitude to Abortion — had to be canceled, but will be rescheduled for the coming months and will, Freedman is sure, attract considerable attention.

The most popular programs last season proved to be two dealing with the war on Lebanon and one dealing with the future of the Hamilton Jewish community. Freedman hopes the one he is now working on in celebration of Jewish Music Month later this spring will be equally successful.

World in Hebrew

By JOSEPH KLINGER

עובדתון: מכון קרן התרבות

עובדה הסטורית - ערבי ארץ-ישראל עד 1914:

במשך דורות, עד מלחמת העולם הראשונה היתה הדת אמת המידה העיקרית ואף היחידה להגדרת הערבים בארץ-ישראל. כך זיהו עצמם הערבים כמוסלמים או כנוצרים. ערבי א"י לא פיתחו שפה ספרותית ולא יצרו יצירות כתובות. רבים ממשכיליהם דיברו תורכית. מעטים מהם ידעו קרוא וכתוב או התעניינו בשאלות פוליטיות (מיפקד משנת 1931 מגלה כי 81% מן הערבים היו אנלפבתיים). באמצע שנות ה-שלושים למדו בבתי-ספר כ-5% בלבד מילדי הערבים. עד שנת 1929 לא הופיע בארץ כל עתון יומי בערבית אלא שני ש-בועונים, ורק כ-50 ספרים בערבית יצאו לאור במשך שנות העשרים (רובם חוברות תעמולה וספרי לימוד) במהדורה של פחות מ-1000 עותקים.

אם הספר העברי בכתב ברייל:

שושנה שוחט, אם הספר והעתון העברי בכתב ברייל, כתב ה-נקודות, מספרת על תולדות כתב ברייל העברי. כתב ברייל העברי הושלם ע"י ראשי בית החינוך לעוורים בירושלים במשך שנות השלושים. עד אז לימדו שם רק את הברייל הגרמני. בשנת 1948 באו קבוצת מתנדבות מבין "נשי החלוצות" בניו-יורק ללמוד אצלה את כתב הברייל העברי. "המוסד לעוורים באמריקה" העמיד לרשותה עשר מכונות שיכפול מיוחדות. יחד עם תלמידיה, הוציאה שושנה שוחט את שבעת הספרים הראשונים בכתב ברייל העברי. היא ה-כינה כמאה וחמישים כרכים בכתב ברייל לספריה המרכזית לעוורים בנתניה שהיא ייסדה והיא כמו כן מוציאה את כתב העת העברי הראשון ו-היחיד בעברית לעוורים "אורון", כבר עשרים שנה.

הסברה בארה"ב:

לאחרונה הכין הארגון "אמריקנים למען ישראל בטוחה" סרט טלביזיוני המכיל קטעים מסרטי החדשות של הרשת אי.בי.סי המראה את שטפון הסילופים והשקרים שהופצו בידי הרשת בעת המלחמה בלבנון. ארגון זה איננו חלק מהממסד היהודי בארה"ב ואיננו נהנה מתמיכה כספית כלשהי, אלא בנוי על חוגי עמק - אקדמאים, בעלי מקצועות חופשיים ואנשי עסקים, שמלבד עובד אחד בשכר, כולם מתנדבים. סביר להניח שסרט זה יהיה מועיל ביותר לא רק בחשיפת השקרים, אלא בכך שישמש אזהרה כלפי צופי הטלביזיה להתייחס בעתיד ב-ספקנות לדיווחים מאזורנו ו-במיוחד מהפרשנות שבצידם.

הונחה אבן-הפינה למוזיאון בולאות:

במוזיאון הארץ בתל-אביב התקיים לאחרונה טקס הנחת אבן פינה לביתן חולדות הדואר ובולי ארץ-ישראל. המוזיאון יבנה בקרוב ויכלול מבנה דו-קומתי בשטח של 1200 מ"ר. הוא יכיל תצוגות קבע של בולי ארץ-ישראל החל מהתקופה העותומאנית ועד היום, בולים המוקדשים לנושאים יהודיים וחנ"כיים, ובכלל זה בולים שהונפקו במדינות ערב בנושא הסכסוך הישראלי ערבי.

אסור לעשן במקום ציבורי:

הכנסת אישרה לאחרונה חוק האוסר על העישון במקומות ציבוריים. עתה חל איסור מוחלט לעשן במקומות ציבוריים כגון: בתי-מלון, מוניות ואוטובוסים, תאטרון, אולמות קו-נצרטים, בתי-חולים ומרפאות (אלא אם הנהלת המוסד החליטה להקצות מקום מיוחד לעישון) וכדומה.

חדשות בתחום הקולנוע:

בעלות חמש שנים להסכמי קאמפ דיוויד, הופק סרט בהוליווד ש-אורכו ארבע שעות, מאחר הצילומים (רב הסרט צולם במכסיקו) כבר הגיעו תמונות ראשונות. הסרט הוא בעצם סיפור העשור האחרון בחייו של סאדאת.

Canadian Technion Society reports prime fund raising

TORONTO — The Canadian Technion Society had one of its best fund raising years ever, it was reported at the recent annual meeting here of the national board of directors.

National treasurer Barrie Rose of Toronto said that the "CTS continues to be a leading factor, per capita, in fund raising among worldwide Technion societies."

Board members from across the country attended the meeting and heard reports from chapter presidents from Halifax to Vancouver. The meeting was chaired by Eugene Stearns of Montreal, chairman of the national board of directors. National president Bernard Bloomfield, also of Montreal, was unable to be present.

Louis Magil of Montreal spoke about the ongoing Canadian projects at Technion including the Canada Nuclear Engineering Institute, which is nearing completion; the Bernard M. and Louis M. Bloomfield Centre for graduate studies in industrial management and the Canada Faculty Centre, for which cornerstone laying ceremonies were held last summer during Canada Day celebrations at the Haifa campus.

Work will begin soon on the CTS' new project, the David J. Azrieli School of Architecture and Town Planning Building, Magil said.

Azriel of Montreal and Jack Chisvin of Toronto were both elected senior vice-presidents of the CTS at the meeting.

Technion professor Perez Lavie, an expert in the psychology of sleep, was the guest speaker at lunch. He is currently on sabbatical at Harvard University.

Tel Aviv site for energy talk

MONTREAL — The International Scientific Congress on Energy for Small and Middle-Sized Countries will take place at the Tel Aviv Convention Centre May 14-17, together with an international exhibition of energy equipment and devices to be held at the Tel Aviv fair grounds May 10-16, which will "underscore the critical contributions of Israel Bonds' investment in energy-related research and development in Israel."

The congress, which will feature Israel's pioneering work in solar energy, will constitute a tribute to Ben-Gurion's vision of an Israel actively exploring scientific means for using solar energy.

"On the 10th anniversary of Ben-Gurion's death, there can be no greater tribute to his legacy than the convocation of such a congress on energy in Israel," said Julius Brisko, national executive vice-president of State of Israel Bonds Organization.

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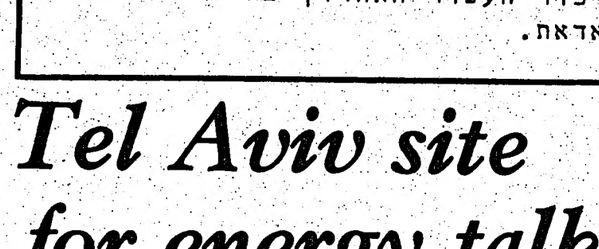

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Rosenberg named football coach

Ivy League college looks to Jewish leadership

sports scene

By GARY COHEN

Brown University, one of the leading Ivy League institutions in the United States, recently became the first U.S. college to have its two top featured sports teams run by Jews with the appointment of John Rosenberg as head football coach, according to the Jewish Telegraphic Agency.

The university's basketball team is already headed by former Brown graduate Mike Cingiser.

Rosenberg has a long and varied career as a gridiron mentor. Last year, he served as defensive backfield coordinator with the Philadelphia Stars of the United States Football League. Previously, he was an assistant coach for one year at Harvard University and for two years at the University of Pittsburgh.

Rosenberg also served two terms as an assistant at Pennsylvania State College and then went to Villanova in Philadelphia for two seasons. He subsequently returned to Penn State and remained there from 1974 to 1982, after which he joined the Stars.

Cingiser is in his second year as a coach at Brown. Prior to taking the Ivy League post he coached for 10 years at Lynbrook High School in Long Island. Cingiser was a member of the U.S. Maccabiah basketball team which won a gold medal at the 1965 Games in Israel.

* * *

It took a while, but the B'nai B'rith hockey league's front-running A Division Forrestdale Big Steel Man club finally found out that you can't win them all.

Sporting an unblemished record through the first 10 games of the season, Forrestdale suffered its first loss last week by dropping a 5-2 decision to Toronto Freedom Lodge Whalers. David Schwartz connected for two goals and an assist in the contest to pace Whalers to the important win.

The victory consolidated the TFLer's hold on second place and moved them to within three points of Big Steel Man in the divisional standings.

In other A Division matches, Richie Bearg collected the last trick to lift Toronto Freedom Team Mates to a 5-2 win over Canyon Brokers; and David Firman, Noah Taft and Steven Goldenberg each netted two goals to spark Canyon Satellites to an easy 8-2 victory against Toronto Freedom North Stars.

In last week's BI Division games, Craig Streisfield's goal with two minutes on the clock allowed Toronto Freedom Realtors to fight back from a 4-0 first period deficit and gain a 4-4 tie against Canyon Kings, who got a pair of markers from Barry Herberman.

Sam Weinberg scored the winning goal as Realtors topped Maccabiah Red Wings 4-2; Steve Sager registered the shutout and Paul Silverberg chipped in with three goals and an assist to lead Leonard Mayzel Black Hawks past Don Mills Wasters 4-0; and Mike Schaffel set up all three goals as Toronto Freedom Blue Notes blanked Toronto Freedom Feathers 3-0.

There were no BII Division games played last week.

In C Division, Steve Marek scored three goals, including the go-ahead marker, as Toronto Freedom Minors stopped Forrestdale Blades to move into first-place in the standings race; Dobri Stojsic scored the winner and Marshall Kochberg added two goals to lead Don Mills Princes past Maccabiah Bruins 4-2.

Paul Borins scored three goals and Harry Shapiro and Alan Freedland each added a goal and an assist as Toronto Freedom Plumbers dumped Maccabiah Weiss Guys 6-1; and Terry Green, Joel Goldstein and Jerry Berman each netted a pair of goals to lead Toronto Freedom Refiners to a 9-2 shellacking of Toronto Freedom Ultis.

* * *

The annual national B'nai B'rith hockey tournament will take place in Calgary on Feb. 14-17 this year, Toronto league official Morrie Frydberg reports.

The tourney will feature a total of 10 teams representing communities from Montreal, this year's defending champions, Toronto, Edmonton, Saskatoon, Calgary and Winnipeg.

The Toronto contingent, which will be entering three squads at the tournament, is being sponsored by Shoppers Drug Mart, Timex, Zack's Restaurant and The Bank of Montreal, Frydberg said.

* * *

Upper Canada A remained the only undefeated team in the B'nai B'rith basketball league last week by scoring a tight 59-54 victory over Forrestdale A.

The win kept Upper Canada atop the Division I standings, while handing Forrestdale its fourth loss in five starts this season.

In the only other Division I game, Maccabiah A chalked its third win of the campaign by dumping last place Leonard Mayzel B 42-28.

Division II was idle.

* * *

You'd probably be hard-pressed to find a robin chirping outside your front door right now, but B'nai B'rith organizers remind us that spring and baseball season aren't too far off.

BB officials report that the major new wrinkle in the baseball league this year will be the addition of a slo-pitch division. "But," league representative Irving Silver cautions, "the slo-pitch is not for people who can't play fastball. There is a lot more emphasis on hitting and defence in slo-pitch. Basically, it's just a different kind of game."

The slo-pitch rules which are expected to be adopted by the league vary significantly from fastball. The game is played with 10 men on the field and each pitch must be thrown so as to reach a height of at least 6 feet on the way to the mat, which replaces home plate in the slo-pitch game. No stealing or bunting is allowed.

Silver says this version of the grand old game is very popular in Montreal, but just hasn't caught on yet in Toronto.

Anyone who is not a member of a B'nai B'rith lodge but is interested in playing BB baseball this summer can get details of how to join up by contacting Silver at 636-5499.

Current lodge members will be notified of the baseball sign-up date in the near future by their respective athletic convenors.

* * *

Derek Segal of Toronto was recently defeated in the quarter-finals of a $37,500 Indian satellite tennis tournament held in Poona, India.

The South African native dropped his match against top-seeded Richard Gallien of the United States in straight sets, 7-5, 7-5.

The recent 7th Sea of Galilee Marathon attracted a record number of participants this year as more than 700 athletes from around the world took part. West Germany's Hans Pfisterer, far right, won the event. He was followed by Anastasio Psathas of Greece and Italy's Ennio Colo. Chantal Langlace, a French physical education teacher, set a women's record for the marathon with a winning time of 2.41.58.

Rick Ittleman receives the Sportsman of the Year Award at a recent annual B'nai B'rith Maccabiah Lodge sports banquet. Ittleman, shown here, was one of several Maccabiah members recognized for their achievements.

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, JANUARY 19, 1984.

Viewpoints

THE CANADIAN JEWISH MONTHLY | VOLUME XII, NUMBER 8 - DEC.-JAN., 1984

Jewish Women in a Changing Society

A Symposium

Jewish Women and Jewish Divorce

By NORMA BAUMEL JOSEPH

To live in companionship with another human being, to have children and to establish a family is the way to achieve a sanctified life. Genesis 1 and 2 delineate marriage as a blessing as well as an obligation. Since the destruction of the Temple in 70 C.E., and the subsequent dispersion of the Jews, the role of the family as a focus for ritual celebrations has become even more central to the survival of the Jews and of Judaism itself.

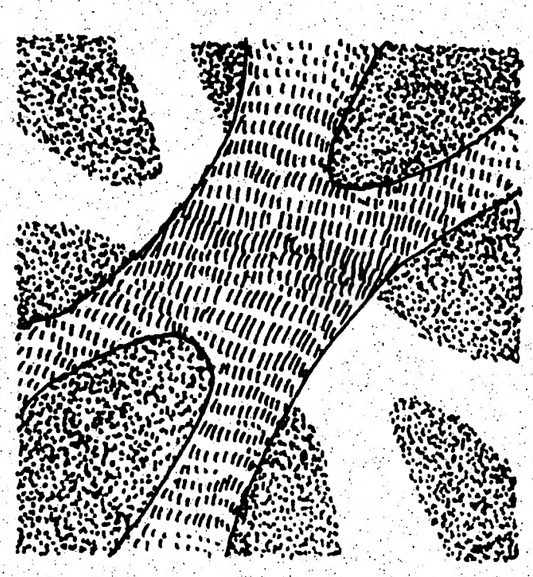
But what if a marriage does not fulfil the expectations of the partners nor achieve the biblical ideals set forth in Genesis? In such cases Judaism views divorce as morally neutral, and ascribes no blame or sin to the divorce procedure. In fact when the marriage in unsuccessful, it may be said that Judaism, unlike Catholicism, encourages partners to divorce in order to seek marriage with someone else. The view of marriage as the ideal relationship remains unsullied by divorce. Thus the system sets forth an escape clause designed, not to diminish, but to enhance the institution of marriage by augmenting the opportunities for every Jew to achieve a successful marriage — if not with one partner then with another.

MARRIAGE AND PROCREATION

At this point, it is pertinent to mention the legal connection between marriage and procreation. According to Jewish law they remain separate as categories of obligation. Genesis I clearly commands procreation. Yet Genesis II, as understood by the sages, is concerned with marriage, but does not explicitly mention procreation. According to Halacha, marriage serves three purposes: companionship, procreation and the avoidance of sin (illicit sexual relations). Genesis II appears to be interested only in the aspects of love and companionship. Furthermore, the rabbinic marital blessings (sheva b'rachot) describe love and marriage, the happiness of bride and bridegroom, but make no mention of children. All this, in our context, highlights the importance and centrality of marriage with or without children. If the couple for some reason (excluding voluntary choice) is childless, the marriage stands. If one is beyond child bearing age, or incapable of producing offspring, one is still commanded to marry. Marriage, then, is separate **mitzva**, a religious obligation that stands on its own, apart from the issue of children. Procreation too is a separate, and separable **mitzva**. Whether you have not had children, are finished having children, or can never have children, you must marry. The "good life", divinely sanctified, requires it.

In the Talmud, the rabbis declare that the altar sheds tears when a man divorces the wife of his youth. It is sad and regrettable, perhaps even necessary, but not morally wrong. The bulk of their discussions are procedural, developing the principles and mechanisms involved. In fact, Deuteronomy, 24:1, can lead one to assume that in divorce the woman has sinned. Talmudic law does not take that option. Instead, it translates this section into an absolute male prerogative (and this perspective will cause a great deal of trouble). Thus on the interpretation of this sentence Judaism and Christianity part company, and each develops very different approaches to the morality of divorce and the status of the divorcing partners.

Today, mutual consent constitutes sufficient grounds for a Jewish divorce. If both parties agree, they must appear before three rabbis who constitute a **Beth Din**, a religious court. At that point, without necessarily discussing guilt or wrongdoing, the court can approve the husband's voluntary decision to give his wife a **"Get"**, a Jewish divorce. This procedure is essential and not subsumed under any civil proceedings. Without the **Get**, the couple will experience grave difficulties in re-marrying, which is the underlying goal. The central part of the **Get** is the husband's declaration: I will release you my wife, in



order that you may have authority over yourself to marry any man you desire. Marriage is the ideal and the goal, even of divorce.

PROBLEM OF THE GET

However, divorces are not always amicable. They frequently involve an adversary confrontation that precludes a simple **Get**. For the Jewish community, today as in the past, divorce constitutes a major moral problem due, not to the guilt of either partner, but to the inequalities and complexities of the process itself. The problems that periodically emerge highlight a basic weakness in the system.

The Bible unambigously states that the man is the divorcer:

"A man takes a wife and possesses her. She fails to please him because he finds something obnoxious (**ervat Davaar**) about her and he writes her a bill of divorcement, hands it to her and sends her away from his house". (Deut. 24:1)

He is the only actor and she is simply the recipient, totally dependent on his will. The Mishna reinforces this pattern: "The man who divorces is not like the woman who is divorced, because the woman is divorced with her consent or against her will, while the man divorces only with his own free will". (Yevamot 14:1). The absolute authority of the husband would seem undisputed. Clearly, this type of inequality can lead to many ethical problems of which the rabbis were neither unconcerned nor unaware. Since the Bible emphasizes justice, both individual and social, and since it is concerned with protecting the unprotected (the widow, orphan and stranger), how can one justify a system that is so open to flagrant abuse? The fact is that the rabbis have continually attempted to prevent the misuse of the law.

A COMPLEX ISSUE

The development of divorce law in Judaism is a complicated issue in which competing moral concerns, as well as scriptural sanctity push the rabbis into continual difficulties. In fact, the Bible itself begins the process of modifying, if not reducing, the man's unilateral right to act. To begin with, an oral declaration is not sufficient. He must give her a document, (**sefer kriytut**). Whether the document was deemed necessary for her protection, as court evidence or in order to prevent him from making rash decisions, is not important. Rather, it is significant that biblical law prohibits the simple procedure of "kicking" her out. Furthermore, he cannot without her consent divorce a woman he has raped or slandered. The Talmud continues in this vein and further limits his freedom in cases of kidnapping and insanity.

The evolution of the law is very complicated and in some instances the rabbis see the need to interfere directly. Under very special circumstances, they will force a husband to give his wife a **GET**. However, they are very careful not to contradict Scripture, so that rather than make a **takanah** and openly change the law, they proceed indirectly. Accepting the fact that in certain cases the wife might legitimately require a divorce but the husband be unwilling to play his part, the Talmud proposes that the court step in. She may appeal to the court in the following cases: if he is sterile, impotent or refuses to have sexual intercourse, if he smells badly, if he apostasizes, if he does not in some crucial way meet his responsibilities. Clearly, she was given recourse to a court of law, but the help it offered was limited. The **Beth Din** was given permission to use economic and social sanctions in specific cases to persuade the husband to voluntarily give her the desired divorce. The law maintains that the man must take action of his own free will. "We use coercion until he says 'I want to' ". (Yevamot 106a)

However, this rabbinic solution is not now (if it ever was) sufficient. There have been other changes in the past, the most famous change being the **takanah** made by Rabbenu Gershom requiring the consent of the wife, and thereby including her in the process. The point being made is not that the law has been unresponsive or uncaring, but that it has not provided adequate protection for the woman against a sometimes uncooperative and even vengeful man. Furthermore, many rabbis are reluctant to use whatever loopholes do exist: witness the fact that in Israel, where the **Beth Din** is the only court for divorces, from 1953 to 1977 only thirteen men were forced to give their wives a **GET**; this is at a time when the divorce rate has risen sharply and the number of women requesting a **GET** has obviously also increased. The legal and moral difficulties have now increased due to the rise in civil divorces (outside of Israel) and the decline in the number of liberal rabbinic courts able or willing to use the law to protect women and prevent serious abuse.

MANY LEVELS OF DIFFICULTY

What then are the difficulties? There are a number of levels on which the divorce issue raises moral questions. The Bible presents us with categories of human dignity, equality and justice that are difficult to find in today's **GET** cases. The pamphlet: **The Dead End** cxites cases after cases of rabbinic indifference or impotence in Israel. It is morally outrageous and shocking to realize that in some cases of wife beating the rabbinic court ordered the woman back home for the sake of **shalom bayit**, household peace! The divorce process exacerbates a tendency (often unjustified) to claim that Judaism treats women as inferior or second class persons. If, as rabbinic sources old and new claim, women were like men, created in the image of God and deserving of equal dignity and respect, then the present divorce situation continually violates and contradicts this view. If the Halacha enumerates circumstances in which

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Viewpoints

Editor's Notebook

If asked, most people would probably say that the two most important events of the twentieth century were the Second World War and the Holocaust.

Not so. They were the two most dramatic events of the century: brutal, murderous and horrifying. But they were not the most important, if by that we mean far-reaching, with permanent effect on the lineaments of society. By this definition, the two most important developments in our century were not events at all, but movements: socialism and feminism. By the beginning of the next century, both world War II and the Holocaust will have become — "history." But the lives of those who will enter the 21st century will have been radically and permanently changed by those two movements.

Whether or not the tide has changed for socialism — whether the swing to the right marks a permanent disillusionment with the reality rather than the shining promise of Marxism, or just a normal swing of the pendulum — only time will tell. But the drive for full equality with men in all areas of life — domestic, commercial, political, sexual and religious — continues to burgeon, and now appears irreversible.

Our Jewish community is obviously feeling the tensions generated by this unremitting demand for sexual egalitarianism and our present issue begins with an examination of these effects. We call it "Jewish Women in a Changing Society." Three aspects of these changes are analyzed in articles by Norma Joseph, Rachel Schlesinger and Ruth Waxman. Together they provide an illuminating overview of the stresses that change always imposes on a society, and how our Jewish tradition, as it has always done through our history, is once again responding without considerable heartsearching — to these stresses.

Rabbi Chaim Nussbaum draws on his experience as a Chaplain in POW camps in the Far East during World War 2. His fictionalized diary: Alf, makes a sensitive and deeply affecting story out of one tragic event, the death of a Jewish soldier.

Henry Green reaches back into our history and finds a parallel between the reaction of present-day Jewish communities in the Diaspora to the attractions of our open secularist society, and that of the Diaspora community of Alexandria facing the attractions of pagan Hellenism some 2000 years ago.

Ben Lappin, our regular correspondent in Israel, illustrates in his article another traditional reaction of Jews to severe stress: ironic humour. His title: Who's Laughing? sets the mood of Israelis facing so many economic, military and political problems, unprecedented in their variety and gravity.

Jewish Women and Jewish Divorce

[Continued from page 1]

the woman is legally justified in suing for divorce, then logically she should be able to give her husband the divorce, or at the least, the court should act on her behalf. Maintaining his absolute privilege is not only anachronistic but, more importantly, it does violence to the biblical notions of justice and mercy, **tzedekah** and **hesed**. Furthermore, in todays circumstances it highlights the bankruptcy of rabbinic courts and their procedures; they are often unable to help her even when they agree with her cause. The underlying and difficult question remains: Can religious law be unethical? Can Halacha lead to immorality? What do you do when law and ethics or law and justice clash?

A further level of inconsistency is determined by remarriage categories. The couple who may be civilly divorced is not permited to remarry. However, due to certain complications in Jewish law that derive from its ancient rules on polygamy, the wife is considered guilty of adultery in any new liaison, while the husband is not. He will be behaving incorrectly, but will not be considered as morally culpable as she. The discrimination is incredible considering that, for the most part, the absence of the **GET** is his choice. Even when they are civilly divorced, some men refuse to break all ties and give the **GET**, either for monetary or vengeful reasons.

But the difficulties do not stop there. Future tragedy awaits the woman. If she has children from her new relationship, they will be considered **mamzerim,** (bastards). A bastard in Jewish law is defined as a child born from a forbidden union such as incest or adultery. (It has nothing to do with modern usage and illegitimacy.) Adultery depends on the woman's marital status only! A **mamzer** is a Jew, legally obligated to all the laws, who is able to marry only another **mamzer**. Thus, her future children receive the full burden of the punitive measures. They will never be permitted to marry an ordinary Jew other than a **mamzer**, and neither will their children! **Mamzerut**, and the chain of classification is hereditary and, theoretically, eternal.

GLARING INCONSISTENCIES

At this point, we face the most glaring inconsistency. If the highest goal is marriage, if the divorce is to enable a couple to remarry, then here is a process that contradicts the principles. By keeping her an **Agunah**, tied or chained to her first marriage that is no longer a marriage, the present practice prevents her from remarrying. The system stands against itself; it prevents the woman from attaining the norm. She may not marry, she may not live the full religious life described in Genesis 2 and repeated from every pulpit today. Her children too are forever limited in their choice of partner. Finally, in our society today, where many Jews circumvent or disregard Jewish law, it is the religious woman, bound by Halaka, who suffers the most since she won't "opt out".

The psalmist asks: "From where will come my deliverance?" Where are the solutions? The legal issues are extremely complicated; the human consequences are definitely tragic. At the present time certain groups in the rabbinic world are working on solutions — proposing and disposing, pleading and arguing. The law moves ever so slowly; the divorce rates rise ever so quickly.

ISRAELI COURTS UNABLE TO FIND SOLUTION

Interestingly, many years ago, after expressing grave dissatisfaction with the proposed solutions of the Conservative movement, many Orthodox Jews looked to Israeli rabbinic courts for a proper legal settlement. The reasoning was clear. There are so many Jews there; the rabbinic courts have absolute civil control; obviously, they will be most aware of and most constrained to settle the problem. However, the Israeli courts have become increasingly hardline, and indifferent to the plight of the woman. Today, solutions are being offered in New York, where the civil courts and state legislature have begun to intervene. The Mishna (Gittin 9:8) discusses the use of civil courts to force the couple to obey the rabbinic court. One could argue that this is a step in the right direction. Certainly, for the woman involved, any solution is desirable. However, then as now, recourse to civil law is unsatisfactory. If the rabbis must look to state

legislation to solve their problems, what claims can they make for halakhic integrity, authenticity and responsiveness? The credibility and viability of halakhic Judaism is on the line.

The pressure that is building on this question in Jewish communities today might in the near future split Jews to the point where an Orthodox Jew would automatically be barred from marrying a Reform Jew due to doubts concerning parentage and **mamzerut**. The complex legal cases must be solved; people need to be educated; the moral and ethical question must be faced.

POSSIBLE APPROACHES

There are a number of possible approaches to the problem. All those involved in divorce, personally or professionally, agree on the difficulty and severity of the issue; few agree on proposed solutions or responses. Furthermore, different sectors of the community have passed the buck: Federations are unwilling to enter the religious area; the Orthodox Jews blame the Reform and today's secular society that allows Jews to escape from halakhic control. Reform Jews claim that they have settled the issue for their own members, but neglect to educate their people concerning possible future problems and complications. The 'It's not our problem, we cannot interfere' syndrome is well known. "What can I do?" emphasizing one's own insignificance, is a dead end approach.

Clearly, the primary solution will have to be halakhic in nature. The vast amount of literature, debate and responsa are for the scholars to evaluate. Even though some of us have done extensive reading, we cannot begin to assume the role of expert in this complicated arena. On the other hand, we have a part to play: to read, to think, to lobby; to keep the rabbis aware of our growing concern, to support the courageous few who seek innovative solutions, to praise all those who help a women get her **GET**, to refuse to allow others to avoid facing their responsibilities. There are rabbis and other leaders who have gone to great lengths and made personal sacrifices in order to solve individual cases. Now is the time to unite our efforts and approach the total problem.

WE MUST ACT

Communities must begin to act in terms of social action and education. More is at stake here than individual needs: our moral position and strength is being underminded, our ethics unclear. In fact, communities are beginning to act. New York again is the scene of organized committees and lobbyists. Even Montreal has already sponsored two mini-conferences on divorce: there were, of course, no clear results. The legal details will not be solved in this community alone; yet, there is much that can be done. We can generate greater publicity and education concerning divorce; many couples do not even know of the requirement to get a Jewish divorce, in addition to the civil one. Our schools, especialy the secondary system must make their students aware of these issues. Family life education, as the name implies must deal with all the aspects of Jewish family living, which today includes divorce.

And what shall we do about individual cases? The economic and social sanctions once used so effectively in the pre-modern era can be reinstated. Social coercion works sometimes, but the rabbis are alone without any institutional support. Thus, we should expect massive agreement by all Jewish groups, in clear and uncompromising terms, that men who do not give their wives a proper Jewish divorce will not be welcome. Synagogues can refuse to sell High Holiday seats to such men and community honors should not be bestowed on them. If all the rabbis in each community would agree to take a unified stand, and their respective congregations would support them, the first step could be taken. Furthermore, our lawyers can enter and help with proposals and creative ideas, as well as civil solutions. We should encourage debate and creative thinking. We should be open to constructive criticism. Finally, and perhaps most concretely, the community must assume responsibility to aid the family through this difficult time. Some structure is required to encourage the individuals, follow the case, work with the rabbi involved, and coordinate communal efforts in this area.

All of the above are in various stages of discussion. Unified and energetic action, is now required if the dignity and sanctity of Jewish marriage — which today, as always, forms the central core of the Jewish community — are to be preserved.

Letters to the Editor

Dear Sir,

Though he was a beautiful, delightful and elegant boxer, there were very good reasons why Sugar Ray Leonard was never allowed to professionally fight Larry Holmes.

Just as in the boxing ring it is considered inappropriate to match lightweights, however graceful and charming, with heavyweights, so one wonders about the appropriateness of putting Emil Fackenheim against one of the greatest, sharpest minds of our time, Yeshayahu Leibowitz. Even your brief synopsis suggests an uneven contest.

Yours sincerely
Dr. Joseph Berger
Willowdale, Ont.

Dear Sir,

It was certainly gratifying to see my article on J. I. Segal's Canadian Perspective in Viewpoints.

In understandably excluding my footnotes because of space limitations, an injustice was done to Miriam Waddington whose lovely translations of Segal's "Alt Montreal" (Old Montreal), "Shept-herbst in Montreal" (Late Fall in Montreal), and "Shpet-zumerdik Montreal" (Late Summer in Montreal) I used in the last part of my discussion of Segal's "canadianism."

I admire Miriam's work too much not to acknowledge my considerable debt to her.

Sincerely yours
Adam Fuerstenberg

Viewpoints

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STATEMENT OF PURPOSE

Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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Viewpoints

Jewish Women Returning to the Workforce

By RACHEL SCHLESINGER

In recent years there have been major shifts in the position and life of the Jewish woman. Historically she was the eshit hayil, the "woman of valor" that the Proverbs extol. She was the enabler, with her family as the crucial institution and the source of her status.

Today in the society at large, men and women at midlife are undergoing change, and role models have shifted. A dramatic example of this is the growing number of Jewish middle class women who are entering the workforce for the first time, or re-entering after spending years at home as full time homemakers. These women face adjustments both at home and at work, as their new roles and responsibilities affect the lives of their families and friends.

Researchers, theorists and writers all report on aspects of the phenomenon of the "returnee," the woman who has returned to the workforce. There are studies on the dual career family, on theories of adult development, and on problems dealing with child care. There is a growing awareness that women do not enter the job market on the same basis as men. They enter later, often less prepared, and are often underpaid and overworked with their two jobs of paid work and homemaking.

At the same time, there is the realization that the role of the homemaker is no longer valued in the same way as in previous generations. Today women may marry later and have fewer children. These children are educated in school and cared for in alternate settings such as day care centers. Women are shopping for goods and services rather than producing and supplying them. Statistics often report these trends, but it is vital to understand how women feel about these changes: why they enter the workforce, and how they expand their roles or remain confined within them.

All societies and cultures assign roles to women; typically they have the primary responsibility for the care of children and home management. The Jewish woman is taught by her religion that she is to foster **shalom bayit**, a peaceful home situation. Difficult economic times, women's abilities, skills, education, experiences and need for a degree of independence, may all play a part in guiding the women to work outside the home. Paid employment, however, may result in new kinds of problems and adaptations for family members.

Jewish women over the age of 35 years represent an historically significant generation, and one that is adjusting to major cultural and economic change. Large numbers of such women are entering the workforce. I recently conducted a research project to learn how these women achieved and understood their change process as they entered the paid workforce after at least five years as full time homemakers.

The forty-two Jewish women who participated in this study lived in intact families, and had been working at least one year at the time of the interviews.

A typical profile of the woman interviewed for this study would indicate that she is 46.7 years old, married for 25.7 years, and has 2.9 children. She is university educated and re-entered the workplace when her youngest child was ten years old. She has been working for six years. She is affiliated with one of the three major Jewish religious groups by membership in a synagogue and sends her children to either a full day or part time Jewish school. She belongs to a voluntary service organization.

Her husband is university educated, and is a professional person. She and her husband own their own home and could be classified as belonging to a middle to upper middle class socio-economic group in Canadian society. Her present employment is in a service-job category.

RACHEL SCHLESINGER
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NEED TO COMPROMISE

There had been few decisions for some of the women to make as they were growing up. They knew they would get married and run a Jewish home, and so they viewed marriage and family life as an end in itself. They had little practice in setting goals, and they felt that they were not oriented to do so, growing up, as they did, in middle class Jewish families.

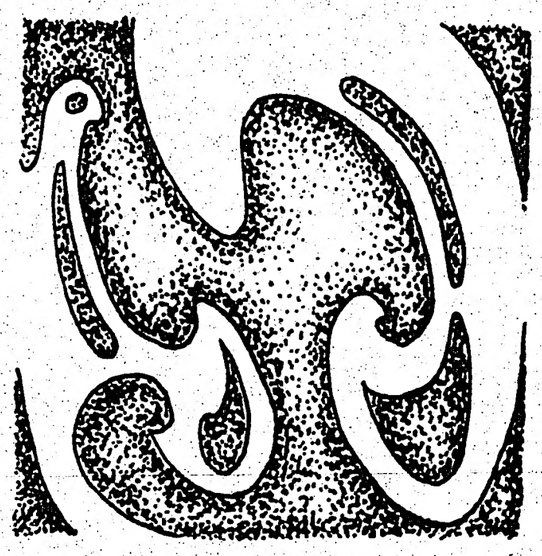
These women had received mixed messages from their own mothers. They were taught that the role of a Jewish wife and mother carried certain responsibilities and expectations. They valued these roles and traditions, and so were reluctant to give them up. The clash arose between doing what was taught and valued by myth and family tradition, versus the need for self-sufficient fulfillment and development. They had to learn how to set priorities and to compromise. The women felt that in order to transmit Jewish family values, for the sake of the continuity of a way of life that they valued and to which they were committed, they had to give up some personal aspirations.

There seems to be a fine line between resentment of the ascribed role of the Jewish woman and the rejection of this role. The respondents compromised.

MARRIAGE AND "WORK"

There was no role for the single woman in Judaism 20 to 40 years ago. A single woman didn't "fit." As the women in this study were growing up, there was no question of whether or not to marry; the only questions were "when?" and "to whom?" The answers seemed to be "the sooner the better" and only to a "good" Jewish boy. The women in this study did just that, and at the time of the interviews were all married to their original spouses.

Several women interviewed for this report spoke of the naivete their unpreparedness for the realities of marriage. Since they often had a "romantic" notion of living "happily ever after," the day to day routines were a disappointment for some, and adjustment was difficult. The problems were related to the differences between the myth of what they thought married life was all about and the reality.



The interviewees grew up at a time when women tended to stay at home, or, if they worked, did so in family enterprises.

It was fascinating that some women felt they had not worked for many years, although they had put in from five to ten hours a day, five days a week, for over 20 years, working with their husbands. They were just "helping out." This kind of attitude made their work an extension of their family duties in the same way as their mothers or grandmothers had done, either in the shtetl or in the many small business ventures women had entered in to with their husbands, when they were new immigrants. They didn't choose the work because of a particular skill; they did it because it was there — it was the family livelihood. This was not a contradiction in terms. It was not their work, it was a family affair. None of the respondents felt that housework was real work.

JEWISH ROLE EXPECTATIONS

The women and their husbands came from families which were, for the most part, patriarchal. At marriage, both parents had certain expectations. For the husband, these included being the major, if not the sole wage earner, and wives were expected to maintain the home and the family.

Women who accepted a job outside the home were generally left with their family functions to do, in addition to their career commitments. They had to learn how to juggle roles and to deal with their guilt because they were not fulfilling their original marriage contract as they understood it in traditional Jewish terms. The returnee learned to adjust roles, her own expectations for herself, and her place in the family and Jewish community. She gave herself permission to relinquish part of her previously valued family role.

A second Jewish factor that influenced the transaction was in the "volunteer" structure. As a group, these women, while still at home, had belonged to various Jewish volunteer organizations. They developed their social networks through these organizations. They also learned skills and tested their own abilities in various areas which carried over to their subsequent paid employment.

A third influence related to the Jewish component was the importance of education within some families. While some women reported that their parents feared that an educated daughter would be unmarriageable, most had been taught to view their growth and success in terms of higher education. They were, for the most part, university educated when they married and entered the paid workforce, generally through some form of continued education.

Finally, the ways in which women were able to remain connected to their religious tradition in the face of many changes is important. Women stressed their religious connection in relation to the family. They identified with their Jewish religion through family strengths. One aspect of religious observance that the women stressed was the keeping of the Sabbath and various holidays such as Passover. The Sabbath, as they described it, became ritualized not in religious terms, but as a religious institution that furthered family togetherness. The Friday night festive dinner was the central meal of the week. It was the time to connect with friends and family, to communicate, and to terminate the work week.

Women eventually learned to adapt and to make changes, but at the same time kept what they considered the essence of religious observance. They slowly came to realize that their roles within the family did not have to depend on how well they cooked, but on who they were. Nevertheless, it was ironic that this strength, the desire to celebrate family togetherness within the framework of the Sabbath was also a source of stress and overload. Many adjustments were made, but few women had found a solution to the problem of working Fridays and still preparing a Sabbath meal that was up to their own expectations. If possible, women adjusted work schedules to allow them extra time to prepare for the Sabbath.

Generally, this group of women did not move into the workforce at the expense of their family roles. They tried, with adjustments, to maintain both. With few exceptions, they reported that they relegated work roles to second place. There was less stress and guilt reported if women waited to enter the workforce until their children were older and needed less of their physical time and attention. They tried to achieve a balance of family and work roles, without one being carried out at the expense of the other. They often reassessed their priorities, moving in and out of the workforce as conditions changed.

NEED FOR INTERDEPENDENCE

There was an expectation of mutual support and interdependence. The women felt that they had made an investment of their love and devotion within the family group, and they expected some return on this, when they needed additional support as they entered the workforce. Usually the reality of interdependence took time to develop, but once it took place, it was an essential support for the returnee. Family members gradually came to realize that they too would have to change. Children were seen to have adapted with greater ease than husbands. Men gave verbal support, but were slow to change in more tangible ways. In most cases, however, the relationships that had been built into these lasting marriages enabled the women to make changes both at home and at work, and to maintain their family life as their primary institution.

THE CHANGE PROCESS

There were many factors that women reported as the impetus for the change process. These related to their role at home and the realization that this role contained elements of the myth that a woman would be fulfilled by meeting the needs of others. The reality was that she had to be able to meet her own changing needs as well.

The factors that influenced her entry into the workforce can be grouped as follows:

Family factors: stage of the family life cycle; fewer child care responsibilities; families at launching stage; husbands established and needing less help from wives.

Individual factors: time factors such as the women's age and the number of years she had been out of the workforce; her perceived low status as housewife; feeling of low-esteem; need for outlets for her skills and her education; prospect of independence; preparation for being alone such as widowhood; desire to be an earner; and fulfilling previously planned job pathways.

General factors: influence of feminist movement and writings; economic climate of the times; biological factors such as ability to plan family size and general better health; educational opportunties that include the ability for mature students to study part time in some institutions; and broader vocational opportunities.

LONG-RANGE FACTORS

These needs were powerful enough to help the women make the difficult decisions regarding a transition out of the home. One of these was the realization that the role of the Jewish woman had been undermined and changed, leaving less valued roles for her. The Jewish woman was learning how to rebuild the role, to include the ability for her own growth, for self esteem, a sense of self, a sense of worth, a sense that she couls use her training and abilities beyond her immediate family boundaries. The need for a degree of independence away from her husband and children, as well as the need to separate from her own parents, was a powerful push out. The women with whom I spoke were building, layer by layer, a sense of themselves. Their stronger sense of self strengthened not only themselves, but their families as well. They did not build to separate themselves from the family, but to strengthen their family foundations. They built within their traditional family and their ethnic groups.

How did they achieve their changes? they did so in a variety of ways, some usual and acceptable, others creative, imaginative and risky. The more conventional ways that some women in this study chose as paths out of the home and into the workforce were via added education and via the volunteer force. Both of these ways are traditional Jewish avenues for women. Their career paths were also traditional in part, with women going into the fields of social service, teaching and health services.

Some women entered the workforce without previous training, on unusual paths that they had to search out. They created their work, knew what they could do, and found a way to do it, on their own. They were the entrepreneurs, who marketed their own skills in inventive ways. This included a musician, a cake decorator, and a weaver. The economic world was not waiting to offer the woman in the middle the job of her choice. she had to search to find it, or she had to create it, putting her stamp of individuality on the position that she had both to create and to market. The woman returning to the paid

Viewpoints

Jewish Women in the Conservative Tradition

By RUTH WAXMAN

What is tradition? By definition, it is what has been handed down from generation to generation. But how far do you go? Is tradition what was done when I was growing up? Is tradition what was crumbling in Fiddler On The Roof? The opening song of that musical notwithstanding, what you have there is a great deal of change. Is tradition what the Hasidim wanted, or is it what the Gaon of Vilna stood for when he excommunicated them? Is tradition the lifestyle of the Golden Age of Spain or of Babylonia before it? Or is it King Solomon and his many wives, or Abraham, who did not keep kosher, or Adam and Eve in the Garden of Eden where, I assume, they were vegetarians? The story is told of the college campus on which there were signs posted, reading: "It is a tradition on this campus not to walk on the grass. This tradition will start promptly tomorrow at noon.

Changes in the Jewish tradition have followed a logical inevitability. They were related to the world that Jews lived in. In that outside world, for a long time, the world was stable. Interestingly, during that period of stability the Jews were not much concerned with the outside world. The watershed — the great turning point — was the end of the 18th century, when all kinds of revolutions took place. The American Revolution and the French Revolution established democracy as an ideal — and democracy became the goal for many governments, and in democracy the implicit base is that all are created equal. The Industrial Revolution, which so completely changed the world in the 19th century, brought people out of isolation, into the cities, into independence and making money and supporting themselves, into cities where schools began to proliferate and where there were secular libraries and books and opportunities that had never existed before. In the Jewish world in the 19th century there was the breakdown of the ghetto — Anatevka was coming to an end. Simultaneously, there was a flowering of intellectual creativity. Enlightenment, Emancipation, Haskalah — all of these were in the air. They brought great changes in Jewish life because Jews had come out into the world.

A CHANGING TRADITION

One great change that came along with the breakdown of the ghetto was the opening up of America. Jews came here in their thousands and, once here, they adapted. Perhaps there was a divine plan which juxtaposed these two great historical developments. True, some brought Anatevka with them, but there were those who said that we had to have a **"nusakh Amerika"**. It became what we know as the Conservative Movement, which was founded on the principle that tradition could be adapted, that it could be changed and that a new tradition could then come into being.

If one wanted to be frivolous, one could say that the only traditional aspect of our lives as Conservative Jews is change. We all see it. As human beings, we are all aware of it. There is hardly a conversation, these days, regardless of topic, which does not hearken back to "how it was," with the implication that it used to be easier, less expensive and, certainly, better. In the religious world, however, that is not so. Perhaps it was easier, perhaps it was less expensive, but better? No. The way it is now, is better.

When the Conservative movement began in this country, the goal was not to create still another version of what had been, but of what was needed to make Jewish life viable in this country under the existing circumstances. The recognition existed that change, within the legal structure, was not only possible, but necessary, if Judaism was to be a healthy development in this country. In creating **"nusakh America,"** the question was: how do you go about it?

The answer, of course, is: "gradually." But even "gradually," like "tradition," is a relative term. Do you move like an iceberg, do you move like the proverbial molasses in January, do you move like a gentle stream which goes placidly along except where it encounters an occasional rock and there it makes ripples? I think that Conservative Judaism is like that stream, because though it may make disturbing ripples when it hits the rock, it keeps on going and, in the meantime, the rock gets worn down, and even moved in the current.

How did the changes come about? By and large, in a logical fashion. Nothing drastic was ever proposed, let alone mandated.

MIXED SEATING

The first step in this direction was aimed at the whole family. No longer were women to be hidden behind a **mehizah** where they could neither hear nor see what was going on, nor could they be seen by the men who sat elsewhere. The principle was "out of sight, out of mind." Nobody really paid any attention to those who sat behind the **mehizah**. The result was that it took an iron determination on the part of the women who were thus excluded to feel themselves part of the **kahal**, and most women didn't have it. I am sure that if you were to put men behind such a **mehizah**, the result would be to keep them away, too.

Mixed seating did away with the separation. I am sure that there must have been a brouhaha among the right-wing and the Orthodox who probably predicted all kinds of dire consequences and certainly regarded the Conservative movement as lost to Yiddishkeit.

Now, I am a great believer in logical consequences, and I also believe that one of the great strengths of Judaism is that it has a broad streak of logic in it. Therefore, if you made women part of the congregation, you also assumed that they would be able to pray — or be encouraged to pray. That's not an ability that all men have — or even had — either by divine right or as a natural result of their physical maleness — but it was certainly an ability that fewer women had. How do you solve that problem? The answer; once more, is simple: Education; however, not at first on the adult level. Perhaps those first women were written off — they were a lost generation, of which we seem to have a new one every few years. So, the next great logical step was to move from the family to the children. It was always assumed, among those who were even only slightly concerned with Jewish education that boys would get some. Now girls were included. Girls were to go to Hebrew school just as boys did.

With equal education established as a norm there came an interim carrot — the Bat Mitzvah, not as a mark of graduation from education but as an indication that girls too, can move into their teens and mark that passage with a rite. It was to be not just a birthday party, but a Bat Mitzvah. But that Bat Mitzvah, in its first generation or generation and a half of observance, was a peculiar phenomenon. It was not very logical because it did not bring with it the rights and responsibilities that the Bar Mitzvah did. In the first place, it was held at late Friday night services (which, in and of itself is not "traditional") — not on Shabbat morning — so that the girl was not called up to the Torah. She chanted the Haftorah, which was introduced into the service and is not a

DR. RUTH WAXMAN
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Jewish Women Returning to the Workforce

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positions after years at home had to be inventive, creative and tenacious. And all this took a great deal of time, many years of false starts and uncertain beginnings.

IMPLICATIONS FOR JEWISH LIFE

There are specific implications of the study that deal with the Jewish community, its services, and its expectations. Women indicated that they made an effort to maintain Jewish volunteer and community ties. The organizations, on their side, should adopt and adapt programs to the schedules of working women. There should be an understanding that time commitments are flexible, and could be short term. Women will go in and out of the volunteer areas as their other responsibilities increase or decrease. In addition, the organizations must learn to make better use of women's abilities and varied skills. The voluntary agencies and organizations will have to be able to match the woman and the task, taking both their needs and the specific abilities of the volunteer into account. In short, there must be an understanding that women who volunteer must feel that they are contributing and are abel to use their expertise within their own time limitations.

Part of the responsibility of the Jewish community is to provide support to the women who combines work and family roles. An active outreach program should be carried out on the part of Jewish agencies. Women could be approached via synagogue groups, the community center, and recreational as well as social groups.

While agencies and professional can supply supports via outreach, counselling and putting women in contact with each other, there is an ideological support that can also be given. This refers to the positive message that the organized community, through its synagogues, its agencies, its social clubs and organizations and publications, can give to the Jewish woman. Women should feel that their expanded roles are valued and valid. The Jewish woman must feel confident that family and work roles can both be fulfilled, and not that she can only fulfill one at the expense of the other.

JEWISH FAMILY: HUSBANDS AND CHILDREN

The implications for the Jewish family were evident as the woman entered the workforce. She altered her role and expanded her work. Her services were no longer exclusively at the disposal of family or community. Family patterns and expectations shifted to accommodate change.

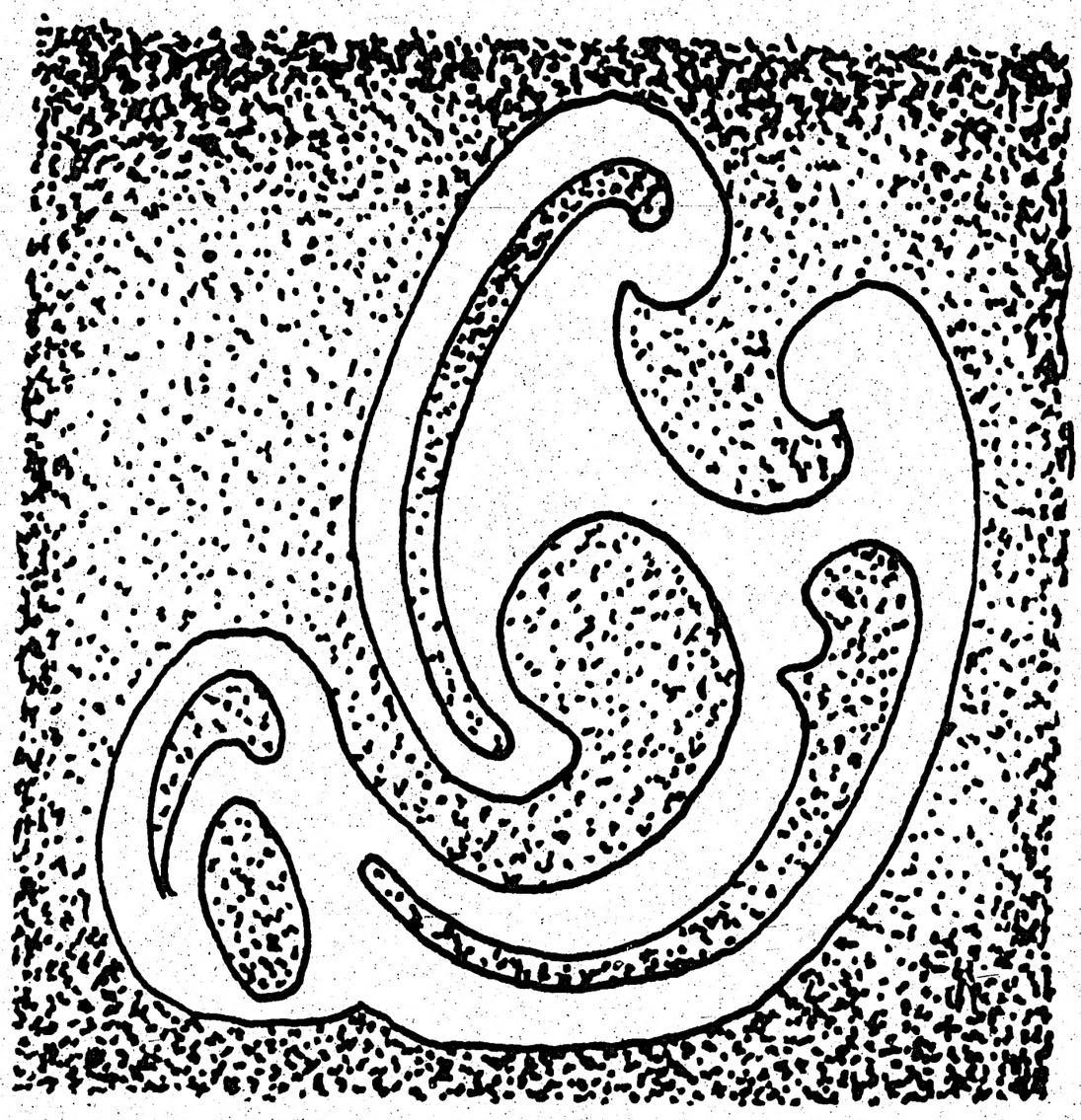
Many of the women came from what they termed as "traditional families." In these, the husband was the sole or major wage earner, and the wife's main function was to be supportive within the family system. Children, parents and husbands had certain expectations for the woman. Since these were no longer fulfilled in the same way, family members were called upon to participate in new ways. This caused a major shift within the family system. In most cases, the family was an open system that found ways to handle the changes. It is clear that one implication of this trend is that workloads within a family will be redistributed when the Jewish woman goes to work. If this is not done, then stress and overload may cause serious problems for the working woman.

Children who are growing up with the role model of a working mother may approach their future roles as wives and husbands or friends in less traditional and more egalitarian ways.

A major implication of women's transition into the workforce deals with the effect that it has on her marriage and relationships with her husband. He must deal with change that he has neither initiated nor necessarily approved. As women ask for greater support, it is time to turn to the husbands and offer them ways to deal with the implications of their wives' changes. Professionals concerned with marital relations may find that it is time to devote attention to the spouse of a woman in transition.

Some of these suggestions can be implemented with ease, such as providing support groups and career counselling. Others, such as changes in community attitudes towards the Jewish working woman, will need greater time and effort.

Jewish women have been denied certain ritual roles, such as being included in a minyan (ten men required for a religious quorum), on the premise that their central place was in the home. It has been argued that an expanded role outside the home, be it in the synagogue, the Jewish community agencies, or in the paid workforce, would undermine the Jewish family. An important finding of this study disputed this viewpoint. After initial periods of adjustment, the women were in agreement that aspects of their family life had improved in quality. Varied factors influenced this in addition to the wife's position in the job market. The impression, however, that a woman working outside the home would cause rifts that would undermine the traditional Jewish family structure was not substantiated by this study.



Viewpoints

Jewish Women in the Conservative Tradition

[Continued from page 4]

"traditional" part of **kabbalat Shabbat.** The girl was allowed to participate in other parts of the service, depending on the leniency of her rabbi and her cantor and on her own ability or willingness to do more. And then there was a party, which is a completely traditional way of marking occasions in Jewish life. She had not exactly a "day in the sun" but certainly an "evening in the limelight."

Bat Mitzvah was not on Saturday morning for a variety of reasons: the emotional reason that said that Shabbat morning was the "genuine" service and you could not, therefore, let girls get involved with it. Then there was the "real" reason: females were not called up to the Torah, they were not given aliyot. If you don't call up the girl for the **mafir allyah,** she doesn't get to chant the Haftorah. In the course of time this illogicality was handled in a number of ways on an 'ad hoc' basis, but not solved in principle. For example, on a couple of occasions, in my synagogue, we had a twin Bar and Bat Mitzvah on Shabbat. Obviously the boy chanted the blessings and his sister tagged along. In some synagogues, there was a Bat Mitzvah at a Monday or Thursday service and, therefore, these were really private services that were held for the family and their guests, so there was no need to worry about that great dragon: **kvod hazibbur.** In those instances the girl's father was called up to the Torah; she went up to the **bimah** while he chanted the blessings, and then she chanted the Haftorah. What all this meant was that the Conservative Movement had education for girls and a Bat Mitzvah, but still not on an equal basis. For a girl or woman there were always compromises to be made.

CHANGE IN THE MORNING PRAYER

Then there came the next step. Having taken one needed step for the family and another for the children, the movement finally turned its attention to the women in it. And once more, let's look at the world outside of the Conservative movement. Women, in drove, were going to college, women had already gone to war, they were in the labor market and the professional world and making it known that there were inequities there. Expectations were changing. Feminism was a factor in the world. Women in 1950 — Jewish or otherwise — were no longer what their grandmothers had been.

Recognising these differences, the Conservative movement made a change in the prayers. Not earthshaking — and unless you are a daily early-morning **dovvener**, you might not even realize it. Or, if you are young enough, you might assume that the prayers were always as they appear in the Silverman prayer book. Three of the blessings in the **birkhot ha-shahar** were reworded so that one gave thanks to God for a positive attribute instead of being grateful for not having a negative one — and one of them was important for this discussion. Instead of saying: Blessed art Thou, O Lord our God who has not made me a woman, the prayers now says: Blessed art Thou, O Lord our God, who has made me in His image. (And male and female created He them.) Just give a few minutes of thought to the myriad implications of a prayer which says "Thank God I'm not a woman." It could boggle your mind if you really put your mind to it.

That quiet change was in the 40s.

ALIYOT FOR WOMEN

Equally quietly, in 1955, the Law Committee, which wisely saw how the world was going, voted on giving 'aliyot' to women. For reasons of their own they did not publicise this information to the N.Y. Times. They didn't even publicise it to the constituency at large, and that, I think, was a major error. Keeping the laity uninformed of decisions and of the basis on which those decisions were made is a contravention of the great principle **lo am ha-arez hasid** — an ignorant person cannot be genuinely pious, and a Conservative Jew who is not informed by the leadership on what basis it acts remains an ignorant Conservative Jew, and ignorance is no virtue.

WOMEN COUNTED IN MINYAN

Obviously, this illogicality could not last long. If you put one foot forward, you must bring the next one along if you want to stand firmly; if not, you are apt to fall over. The second foot was brought forward when, in 1973, the decision was taken to count women in a minyan. That matter made the front page of the N.Y. Times to the great distress of many people, particularly the rabbis who were unaware that the matter was even on the agenda, let alone those who were opposed to it; and there, once more, you have an example of the failure to disseminate information properly.

At this point there was much anguished outcry. There were rabbis who refused to act on the decision — which was not mandatory — it did not say that you **had** to count women in a minyan, but that you **might** do so. There were — and still are — many **baale-botim** who refuse to count women, even in so enlightened a congregation as my own, Temple Israel of Great Neck, N.Y.

How specific congregations reacted to the whole matter of 'minyan' and 'aliyot' varied. Some still do not count women or give them any honors, while others do. Some made the change overnight — others did it gradually, as we did. That some congregations have made no changes is not surprising. People do not like to change out of their old ways, and the anomaly was neatly summed up by a friend of ours who, when the question of a greater role for women in the service began to be a passing one, said: "es legt sich ofn zinnen, ober dos harz lost nicht" — it's acceptable to the head — it makes sense, but my heart won't let me.

Once the matter of minyan and aliyah had been acted upon, the inconsistency in the Bat Mitzvah could be eliminated. If girls could be called up to the Torah, at the Friday night service, or the occasional Monday or Thursday one, Shabbat was no longer the only occasion available. Bat Mitzvah could be moved up to a Saturday just as the Bar Mitzvah was. Incidentally, the idea of a Shabbat Bar Mitzvah is not 'Torah mi-Sinai.' It's a recent development. In the "good old days," when tradition held sway, the early minyan of Monday or Thursday was enough. Nobody thought that a little boy was important enough to get so much attention on Shabbat. That tradition is a recent one. The tradition for girls has now caught up.)

ORDINATION OF WOMEN AS RABBIS

The next logical step to be taken in the role of women was ordination. That was acted upon, on October 24, 1983. It was not a quick decision, but part of the historical process. It had been discussed unofficially for a number of years. Certainly there were young women who, in the past, had applied to the Seminary. As long ago as 1902 or 1903, Henrietta Szold, who is much better known for her activities in Hadassah than as a rebel against tradition, let alone a feminist or a "women's libber," applied to the Seminary. She was accepted but "only after she had assured (the) administration that she would not use the knowledge thus gained to seek ordination." In other words, come into the water, but don't splash and certainly don't make waves. She was like the man who sought admission to the synagogue on Rosh Hashanah but didn't have a ticket, and the guard at the door said to him, after he accepted the excuse that the man was just looking for his uncle, "O.K., but I'll break your neck if I catch you **dovening'.**"

Years later, Rabbi Levinthal's daughter also sought admission to the Seminary. She was turned down, so she went to JIR which, in those days was non-denominational, before it merged with HUC (Reform) and though she was admitted and, if ordained, would presumably have wanted to stay in the Conservative movement, at the end of her studies was told "No."

Then in the spring of 1973 at the Rabbinical Assembly (Conservative) Convention in the Concord Hotel, in the lobby outside of the dining room a new group, "Ezrat Nashim" was formed. Its members were bright, concerned, observant and educated women, most of them young. Their purpose was to achieve full equality in synagogue ritual for women in the Conservative Movement. And they began to be active on the subject of their second-class status as Jews.

Then in September of the same year, came the vote on women in the minyan. And in November of 1973, still in the same year, the United Synagogue, which comprises over 800 Conservative synagogues in North America, adopted a resolution which said:

"Recognizing the growing role of women in the life of ourt congregations, the United Synagogue of America, in Convention assembled, wishes to note that it looks with favor on the admission of qualified women to the rabbinical School of the Jewish Theological Seminary of America." The laity was responding to an issue. So far as I know, nobody stormed out of the Convention saying that the Conservative Movement was being destroyed.

It took ten years for the Seminary to act, with a whole series of interim steps. One was the winning over of the Chancellor, Gerson Cohen, who had originally been opposed; he said as much at the Women's League Convention. In 1975 and 1976 the question of admitting women to the Seminary for training as rabbis was raised at the Rabbinical Assembly Conventions and, after much discussion, was tabled. when it was brought up again in 1977, Dr. Cohen appointed a commission to study the question and gave them two years to do so. That Commission came to the Convention in 1979 and recommended "open the doors."

However, in the winter of that same year, December, 1979, the Seminary Senate voted to table a resolution based on that recommendation. The Chancellor then suggested a separate but equal curriculum for females. This program was to be started in September, 1980. But since there was no guarantee of ordination (there was, as a matter of fact almost a guarantee that there would not be ordination), the group of young women who were considering the Seminary went elsewhere.

In the meantime the matter continued to be on the agenda of the Rabbinical Assembly Conventions, and the number of rabbis in the pulpit who approved of female colleagues increased. In 1983, a female applicant for membership lost by a hair. And in October, 1983, the Seminary faculty voted, 34 to 8, to admit women.

The tradition to ordain women at the J.T.S. — like the tradition about walking on the grass — that tradition starts tomorrow. Who will be the first woman — or women — to be ordained is idle speculation. I have always had a firm conviction that Judaism is, among other things, a logical religion, and that, sooner or later, that decision would be made. And I maintained that those women who had been let in by the back door to follow a Ph.D. program would be let out the front door after they had fulfilled the requirements in the rabbinic department and would be ordained along with their male colleagues.

The vote was no unanimous, but it was 34 to 8, and included in the 34 was Prof. Joel Roth of the Talmud Department.

WHAT LIES AHEAD

I think that the next step that will be taken will be the admission of women to the Seminary's cantorial school. In a paper submitted to Judaism Magazine by Rabbi Mayer Rabinowitz (Dean of the graduate school at the Seminary), he makes the interesting distinction between a **hazzan** and a **shaliah zibbur.** The fact that people today all have prayer books at a service, and they are all literate in some language (and, presumably, since God in his infinite wisdom understands all of them though His native tongue is Hebrew), so that there really is no absolute need fort a **shaliah zibbur** in the original sense and one may want a **hazzan** only for ornamentation — for the **hiddur** of the **mizvah** of prayer. So the Halakhic problem does not enter at all. In any case, I predict that we will see women as cantors in Conservative synagogues. The truth is that though the first ones may have difficulty being accepted — and that is the experience of every "first one" in any field which had previously been closed — ultimately they will have little competition because men are not going into that field. Any congregation that has tried to get a **hazzan** — let alone a good one — in the last ten years can verify that statement.

What happens after the cantorate? I don't know. A woman chancellor at the Seminary? Perhaps. But ultimately it should make no difference. The criterion should be, not gender, but competence. That is not only the wave of the future, it's the wave of the present, and unless we learn to ride the crest of that wave, we will be washed away and we will drown. That is certainly not the future we want.

I am always a little leery about people who speak in the name of God, but in this instance I would close with the final sentence from the paper which Dr. Robert Gordis, who is a very logical and rational man, on the question of the ordination of women, wrote for Judaism magazine. "Above all, the ordination of women in Conservative Judaism will testify to the determination to press forward toward the fulfillment of the great command in the Torah: "You shall do what is good and right in the eyes of the Lord." (Deut. 6)

Alf

A short story

By CHAIM NUSSBAUM

26/9/1943

Alf Levy is here. I found this out within an hour of my arrival. Six months ago, I met him in Singapore: a young man with an open hello-how-are-you kind of face.

Reg, a close friend of his and a Londoner also, led me to Alf's hut. The huts are ugly, long and awkward. About 20 x 40 feet, bamboo: bamboo walls and ceilings, and slats of bamboo for beds. There is a walkway, a middle path that is not bamboo. The whole thing is large, it's an arena where men are being chased by sickness, by death. Exhausted staring faces, everywhere, like pictures on a gallery wall, waiting to be watched; and, still, Alf appeared sudden enough and startling enough to push me back slightly with the force of surprise. His face is long now, and seems to hang its chin lower on his body than is (proportionately) correct. His mouth, so cracked by beri beri — he speaks with a constant echo of agony, shadows of pain are dark circles around his eyes. But he smiled a smile distorted by slow, tired facial muscles, when he saw me.

"Now", he said softly, "I'm assured a proper Jewish funeral." He looked with force into (at) my eyes: "And you'll recite the prayers", he told me. Who did he think I was? Why was he staring at me like that, as if I was a package he had just ordered mentally? Not an answer to a prayer, not that, please. I am just another pray-er anyway.

I still hadn't recovered from the sight of him, this victimperson, pieces torn off and hanging by threads. His hello was small. My mind was so cold, stripped and shaking, all I had for him was some truth, a little hope: "I've brought back your siddur, Alf", I said. "You can use it soon. Rosh Hashana is coming in a few days." This was the only strength I could think to hand him — a chance at something masterful, something to reach for, that day — we send our hearts to heaven to dig and dig through clouds and sky, for

RABBI CHAIM NUSSBAUM
Rabbi Chaim Nussbaum teaches at York University in Toronto. He acted as a chaplain to the Netherlands' (and Allied) Forces in the POW camps of Java, Singapore and Thailand. This story is an extract from a diary of the war years soon to be published.

Viewpoints

Alf

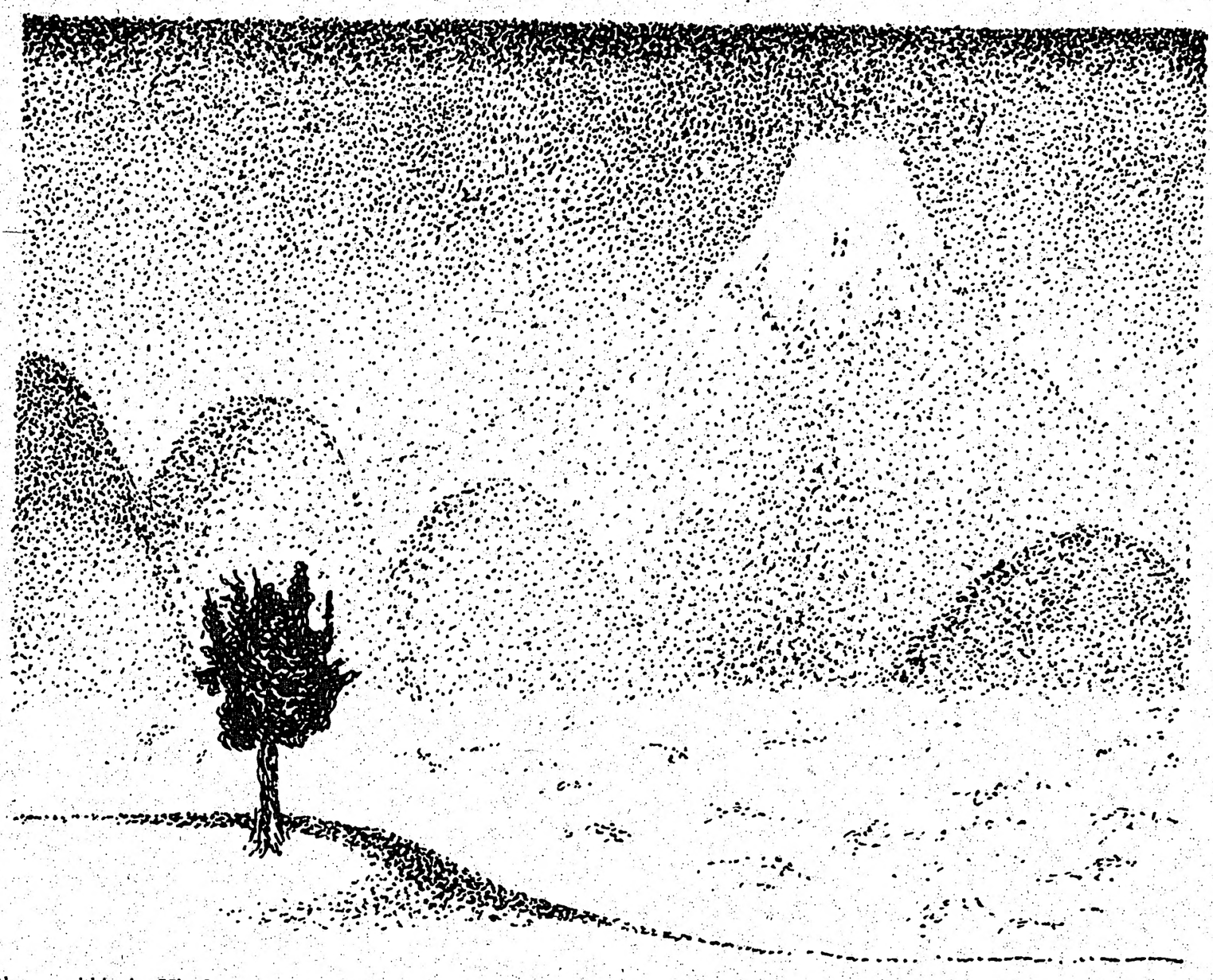
A short story

[Continued from page 5]

gold. We left the hut soon after and stopped to talk near Reg's berth. Reg told me there's a possibility of getting MMB, a wondrous sulphur drug, a miracle-aid against the dysentery here (killer illness). This total drainage, this emptying of Alf's body, must be stopped. The few tablets he's taken recently have helped. Please. Every good person deserves a miracle.

Dr. M. has just told me, resignedly and with mourner's finality, that MMB is no longer going to be of any help to Alf, that what he needs now are the vitamins necessary to fight beri-beri. Though even that renders only a remote chance. Ah. Diarrhea isn't the main problem anymore. Alf's being emptied. Death is the problem.

Each patient is entitled to one egg a day. Alf had some eggs but he couldn't eat them. Often, in such cases, the less immobilized ill will steal, taking advantage of their neighbour's hazy and semi-conscous state to gain an extra delicacy — but Reg has occupied the bed next to Alf's and lies there guarding Alf and the eggs every night. So the eggs are saved; and (please G-d bring some cure) wasted. I went to Alf, I tried to help him eat. So, he tried, to bite, to chew, to swallow. Small steps with sweat and pain up a straight hard mountain. When I left, exhausted in my bones, in my mind, Alf had consumed approximately two thirds of one egg. But the effort was such a strain and his life is being pulled thin — he seems to spend his new energy before he has even gained it.



A VERY UNMERRY-GO-ROUND

Long talk with Alf. His eyes were listening. He even managed to speak a little, about new hope and the hope that new hope brings. I understood him better today — he was talking out, to me, not in, not shoving the words back down his throat to converse with his own consciousness. Perhaps he has improved. Perhaps, like living with hunger, like watching Alf die — there are just some agonies (too agonizing for constant notice) that we grow used to.

1/10/43

I went to Alf, the first day of Rosh Hashana, and told him about our services, our disappointment. We had joined together, the evening before, at one of the small platforms built between two huts. I started the prayers, in full volume, hoping the spirituality would gain an intensity forceful enough to shut the deathsmell and the leeching mosquitoes out behind the thick protective shield of other-worldliness. But the boys (and, admittedly, myself), who had been especially eager under present conditions and willing to do almost anything to be granted a finer future, who had pleaded for the gathering of all our supplications (strength in numbers) — could not ignore the intensity the insects were achieving. Their force diminshed ours. I became more selective, choosing certain prayers — and only the strongest most mournful tunes were sung. But tradition lost to present-tension and, finally, we disbanded, returned to quarters — joining those who had left us earlier. I didn't even try to organize services for the following day.

This morning, I prayed with two others, behind the backside wall of a forgotten hut. So, I explained to Alf, there was something to keep us all from a greater part of the service. Not only you missed it, I said — we all did.

But Alf shook his head, back and forth back and forth; until I felt my heart was dizzy. He had been waiting for the service as if it were a new doctor coming to cure him. He had thought a good communal prayer for his health would certainly reach Higher Authority. Approval maybe. My comfort-attempt was sorely miscalculated. The New Year is coming anyway, I said, bringing hope and health and peace on its shoulder. I felt safe saying it. Backed up by our sages: (who said —) it isn't so much whether one prays excessively or modestly but that the prayer (short or long) has heart and soul tangled tightly up within it. His face seemed to be arguing with itself — whether to accept my pleabargain or not. I couldn't watch. I stopped the fight. I prayed for Alf in front of him, softly, singing Rosh Hashana dirge.

1/10/43 Afternoon —

Alf is eating better, trying harder. Latrine is his one complaint. Only ulcer patients get bedpans and Alf has no ulcer (the misfortune of good fortune sometimes). Alf's struggles to stand and walk often take more than worthy time. He rarely meets his goal to its destination. He is in every way now too completely vulnerable. "It is getting so hard to remain optimistic", he tells me quietly looking down. His words float up like small round bubbles that I can't touch without destroying. "This tiredness, tiredness, exhaustion and this feeling of running empty ..."

I would like to get Alf some kind of headrest or a slanting berth so that he wouldn't have to strain his heart (and mine) so much when he eats. I have asked around though and nothing is available. "I want to be home once more", he says, looking at me with the belief of a child offered three wishes by faith — "once more for Shabbos for my mother's Shabbos cooking."

Taken back, full six months, to Singapore, I see a younger completer Alf. Eyes: again open, alive, warm. He grows excited, speaks audibly: "I know what you think", he tells me, "you think that as soon as I'd get one Shabbos at home, I'd want to live on and on and I'd keep asking more of G-d". He stops, seems to, objectively, consider his thought; then the sadness comes down, grey and tired, over his face and I do not see my old friend Alf shining through that drear again.

"No", he said, "I promise you. I will not ask for more. Just one Shabbos, please, one Shabbos at home with my mother, that's all I want."

Who was he bargaining with? — me? I responded almost as if I were positioned in just such a reality, with such powers — "Alf, yes, maybe. After all, it is Rosh Hashana, and our prayers pray for you. So, maybe". He heard. For a moment his shoulders seemed to straighten, at attention, then he closed his eyes. I waited but he slept. I left feeling guilty for my lack of belief.

Motzaleh Shabboth Shuvah

Alf was receptive. It was my night for duty. We talked. I, for some inexplicable reason (timing maybe — after guilt come apology: repentance — and then an ungainly awkward youthful amount of hope) felt happy. I wanted any kind of human funnel and tangibility to everything so that I could pour the strength and challenge and celebration, directly into Alf's veins. We spoke for a long time. But I am not tired. And tomorrow we will speak some more. Creatof of life, the King who loves life, please give Alf a chance at it. Please. I am not about to bargain. No. And I am not above a good loud beg.

particular passing. Besides, do we want the men to consider death too momentous. Do we? Let's keep things the way they are — we sleep here we eat here. Sometimes we get a pass-out and most of the times we die. Four men carry the dead and bury the dead. At the end the fearsome Jew in him emerges.

And if life is to be upheld — also death cannot be booed and kicked when it strikes. Each death must prove life's dignity and priority. Each corpse treated as another defeat in the incessant struggle against ravaging death. We patients must be encouraged to fight to stay alive. Death is not accepted without protest, without prayers. Life has not resigned — not even in this camp of the dying. And death, of any one of us, cannot destroy each individual's dignity or cause us to ignore the struggle that certainly has occurred — we must fight and we must recognize the valour of the fighter — even if the battle is lost, and there may not have been a fighter and no battle. How difficult it all is — and there are always people making it more difficult, complicated. Forget it, scratch out the brave rhetoric — I cannot ignore Alf's own words: "Now, you're here, I'll have a proper Jewish funeral. And you'll recite the prayers", he said. To me.

Ten of us, a complete minyan, lined up on both sides of the stretcher. I hadn't had time (or mind) to prepare the service or the eulogy. Using Alf's siddur, I chanted the text — to a melancholy tune. The internalized wandering melody that I had learned in the Lithuanian Yeshiva (long time ago before death). There was silence, like a blanket, like soft black velvet, over all of us. People passing at the other end of the ward stopped to listen to the service. Not the Hebrew text or the strange melody drew their attention — in this camp it was the ceremony itself. The irony: in a prisoner-of-war camp, death and dying everywhere — people standing, waiting, to watch a funeral, with actual interest. See the parade. Dressed in sorrow.

3/10/43

Alf died this morning. Reg woke me to tell me and, without any thought that I remember, I cried. Tears were leaning heavy against a stopdoor — this news just pushed them through. I have shame and I have disappointment. Why didn't I do more? Why wasn't I sent earlier? Why did he have to die so soon? Why so soon? Alf woke up early this morning to go to latrine. He took a wrong step. He fell. And he died. The impossible bureaucratic machine that didn't allow Alf to call for help because (alas) he had no dysentery.

Alf was outside already on a stretcher his body partly wrapped in his groundsheet. The sun was up, hanging round and happy, keeping everything warm. I resented its intrusion. It should be black and cold today. I told the sun.

I tried to move the stretcher into shade, marching out my own lugubrious protest, but I had not strength and some small sane voice inside me said: Stop it, let things be.

Max, an Australian lawyer believing to be still rational in a caricature society delivered to imminent death, tries to persuade me against the idea of organizing a public service for Alf. He reasons that, with mortality lying around here like dust, it isn't wise to spotlight one

My eulogy was too stark, I think, so nakedly despondent. I spoke of Isaiah ordering our people to erect signposts along their way: I think of our dead friends all down the railway line — the line — it brings the dead, the tired living, north to its dark mountains, and these who fall who do die along the way — are signposts. This road, the path we walk now, are unknown to us; it will be so no longer. Alf is another signpost along the sad, distant way between peace and war and peace again (please). The signposts are there for us, so we cannot be lost. We move — forward (if we find our way) past the signposts but, those posts, they never move again.

Alf was carried by four of his friends. I marched ahead of them, staring at the sky, the expansive freedom (pulling at the greed in me) up there. The Japanese didn't object though usually only the four corveers attend — so they did seem surprised. Six (young, finished) bodies (there were many deaths last night) preceded us — but, when Alf passed, the Japanese guards jumped up and saluted with fervor. Because Alf was last? Or because Alf's friends were cyring, carrying him carefully, with love and sad friendship, because it was the loneliest sight and the loudest goodbye any of our dead have gotten? We dug a shallow grave and Reg, a gentle hand under Alf's head (his soul, his mind, his heart), lay him down there. "But he's still warm!" Reg whispered excitedly to me, "Maybe he's still alive?" I'd told the sun to go away. I told it to leave Alf alone. "It's just the heat from the sun, Alf's been lying outside." I explained to Reg, one hand on his shoulder, the other — a tight squeezed fist inside my pocket.

I said the Kaddish (from the saints of Kelme to a Belgium Yeshiva to Siam, prisoner-of-war camp), with the special intonation that my revered Rosh Yeshiva had taught me except that, at the end, crying, the intonations were mine. We each threw three shovelfuls of earth onto the grave, then Reg and I and some of the stronger boys finished the job. We did it quickly. First slowly, wanting to stop and pull you out, Alf, to say goodbye or not to leave you. Who's more alone now — you or I? We performed every one of the traditional customs, we paid you full tribute. I think of you young and happy and kind. Alf, you got your Jewish funeral. I said the prayers.

Alf, remember the Kaddish melody, the way we heard it together, the few times we met at those services in Changi camp in Singapore? Remember what you said? that the tune is a salute and farewell. Alf, I sang it like that today. Salute and farewell. Alf, do you remember?

Viewpoints

The Gnostic Temptation

By HENRY GREEN

Two thousand years ago Diaspora Jews were confronted with similar issues to those of today. What are the parameters of acceptable Jewish response to a Jewish state and what are the limits of tolerance for Jews vis-a-vis non-Jews? Both of these concerns have been viewed in different contexts in **Viewpoints.** This article looks at the historical experience of one group of Diaspora Jews who chose assimilation as a means of combatting anti-Semitism while denying the politics of the last Jewish state to exist before modern Israel.

In the Hellenistic world the spread of common cultural patterns embraced large masses of people of many faiths. They shared language and commodities, values and labour. The Jews, however, stood out. Monotheism, with its exclusive expression in the Torah, demanded, ideologically and socially, separation in values and in everyday interaction.

In Diaspora communities, a large Jewish presence would have been particularly visible if the majority of the Jewish population had adhered to basic rituals such as Passover, Yom Kippur, circumcision and Jewish marriage. Visibility would be further amplified if established secular and religious institutions were available for Jews to practice their religion. Joined by ethnic and religious identification, the Jewish community ethos would have generated strong feelings of solidarity. But ethnic and religious identification can take many forms. In a city such as ancient Alexandria, the range of Jewish expression might have paralleled our own today in Toronto or Montreal: apostates and proselytes, conservatives and liberals, reactionaries and zealots, orthodox and reform believers.

LIVING IN TWO CULTURES

In the first century B.C.E., Alexandria had the largest urban Jewish population in the Diaspora (approximately 200,000), and was viewed by the Graeco-Romans as the cultural capital of the Roman Empire. Alexandrian Jews were frequent visitors to Jerusalem, and the political leaders of Jerusalem often looked first to Alexandria to see if its community would support their policies. So strong was the connection between Alexandria and Jerusalem that the first non-Judaean High Priest was an Alexandrian, and the apocryphal literature, if not initially written in Greek, was immediately translated for the benefit of the Alexandrian Jewish community. In the words of Mommsen, "Alexandria was as much a city of the Jews as of the Greeks." These Diaspora Jews of 2000 years ago, living in a Greek city under Roman domination, keenly felt the Judaean tremors as the Zealots progressively became more extremist in their policies.

In Alexandria the literate, upper-class Jew (e.g., the absentee landowner and wealthy merchant) identified himself as both a Greek and a Jew, and tried to bridge the gap between Judaism and Hellenism in his outward expression. As a Greek-speaking Jew, he viewed the cosmos and himself from a Hellenistic perspective. Hellenistic awareness meant secularized awareness. The higher the social strata the more visible the progress of secular consciousness. In sharp contrast, the rural folk and urban poor (wage labourers and artisans) maintained a traditionalist attitude towards Judaism and supported Judaea's assertive policies. City-country differences and class biases, arising from differing material conditions, gave rise to divergent ideological manifestations with regard to both Hellenism and Judaean allegiance.

The issue that brought to the forefront the limits of tolerance was anti-Semitism. For upwardly mobile Jews, this was translated in practical terms into a social and cultural challenge: how to be both a Jew and a Greek; for those of the lower class it was rather how to respond to the accommodating tendencies of fellow Jews. The upper-class Jew, Greek-educated and moulded in the ideal of the Greek gentleman, not surprisingly adapted Greek behavioral patterns and ideological values. In contrast the lower class Jew, whose opportunities were circumscribed by both poverty and barriers of legal status, retained conservative Jewish values and consequently became increasingly estranged from the elite that supposedly represented his interests.

The crisis came to a head with the introduction of the Roman policy of treating upper-class Jews as native Egyptians if they were unable to produce official citizenship papers (a way of increasing the tax base). In part the policy was aimed at quelling the rise of Jewish nationalism, by denying the social and political links between Judaea and Egypt. By being denied access to citizenship, educated Jews became socially stigmatized as outsiders, although in their social, economic and cultural interests, they remained more aligned with the Greeks than with the Jews. Adrift between Hellenism and Judaism, secularization was merely a first step to full assimilation.

This change in policy by Roman rulers initiated reactions that culminated in a series of wars in Alexandria, as the relations between Jews and non-Jews became more precarious. Lower-class Jews gravitated towards the positions of the Judaean Zealots, advocating greater power to those who expressed nationalistic and religious policies. Clashes between these reactionary Jews and Greeks in Alexandria occurred in 38, 41, 66 and 72 C.E. In the 72 C.E. conflict, the lower-class population was boosted by Judaean political refugees in the aftermath of the destruction of the second Temple. But for many educated Jews this outburst of Jewish passion only led to further alienation and the closing of the door to the Greek world. Cultural assimilation gave way to structural assimilation. The rhetoric of misanthropy and xenonophobia, Roman policies of segregation, Judaean zealots aggressively demanding the removal of Rome, and Hellenization policies all contributed to the development of alternative ideologies by disenchanted intellectuals to compensate for their anomie. The serious personal and social dislocation of urban, educated Jews resulted, amongst other things, in the creation of a new religious movement — Gnosticism.

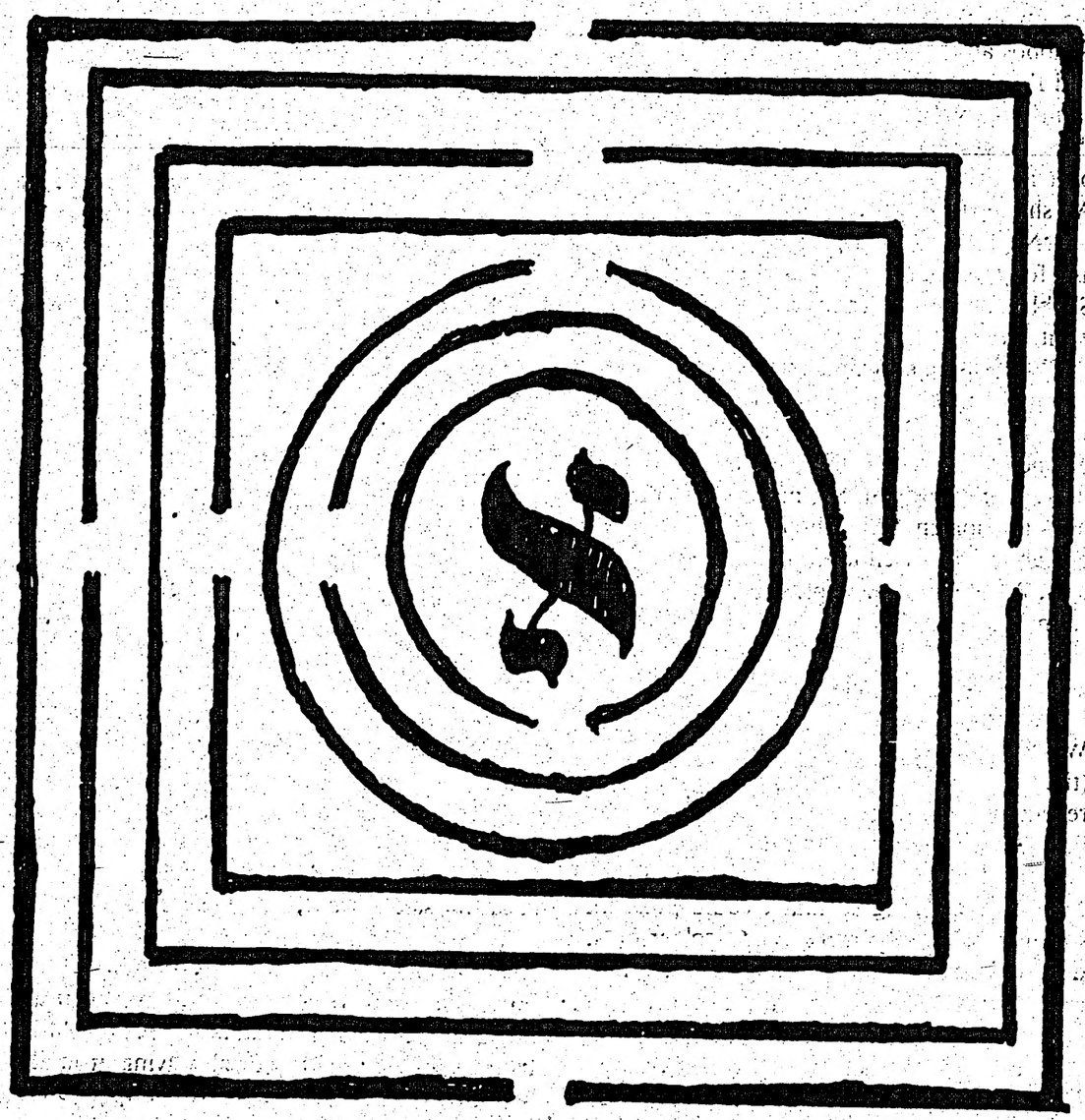
FLIGHT INTO GNOSTICISM

Gnosticism is an umbrella for several syncretistic and theosophical religious social movements that flourished from the first to the fourth centuries C.E. throughout the Roman and Parthian (Babylonian) Empires. Until recently (1945) our knowledge of its existence was limited to the polemical accounts by the early Church Fathers who viewed them as antinomian heretics and morally perverse. But with the discovery of the writings of believing Gnostics in Egypt (the Nag Hammadi Library), a renaissance has occurred in our understanding of Judaism in late antiquity. Although most of the writings use Christian terminology these are unmistakeably related to a Jewish heritage. The Nag Hammadi Library is a new door into the ancient Hellenistic-Roman world that exposes another stratum in which politics and religion coincide.

The term Gnosticism is derived from the Greek word gnosis — one who knows — and is an intuitive process. The essence of this knowledge is man's place in the universe and the liberation from cosmic determination (i.e. salvation). Employing the allegorical method, the Gnostic emphasized absolute transcendence through revelation. He believed that there was a divine spark in man that comes from the divine realm above and has fallen into the cosmic world and can be awakened only through revelation. This fall is blamed on the Jewish God Yahweh, now called Yaldabaoth, a demi-god. Usurping the power of the "true" God, Yaldabaoth creates the heavens, the earth and mankind. Thus the god of creation in Gnosticism is the Jewish God of Genesis but inferior to the "true" God.

Gnosticism devalued the existing social order. In the Gnostic view God emerged as an arrogant ruler, creator of the material world but an inferior being who was consumed by self-interest, blinded by pride and ignorant. The Torah was rejected and Mosaic law was jettisoned; antinomianism became a dominant theme. The validity of the material world was denied. Law was seen as an expression of an oppressive cosmic fate.

For the disenfranchised Jewish intellectual the cosmic world alienated man from God and consequently God in turn became alien from the cosmic world. Alienated from the world in which he lived the Jew sought self-transcendence as an escape from the constraints of political and social existence. Turning inward for an understanding of his situation, he cut himself off from developing orthodoxy and the zealousness of the Judaeans. Rebelling against Judaism he sought to reconstitute its elements in Hellenistic terms as a mystical resolution of his anomic situation. Stigmatized and socially adrift, he viewed the Jewish community and state as equally responsible for his marginal status. Cultural assimilation and apostasy became spiritualistic sectarianism. The Gnostic's battle to decrease the power of the Jewish God was in fact an attempt to sever himself from his Jewish identity.



FROM MYTHOLOGY TO SECTARIANISM

Today, the mythologies of religion have been re-defined in secular terms. Human affairs are ordered by secular ideologies and God has been divested of his central position in social and moral concerns. The sacred canopy has been replaced by the scientific world view.

But the lesson of Gnosticism for modern-day Judaism is clear. Cultural and political considerations can spark a series of events that lead the intelligentsia of Disapora Jewry to become critical of Israeli policies and sever their bonds to Israeli Jews. As in the Gnostic period, aggressive policies by Israel may tend to alienate the Diaspora Jew and remove the basis for his Jewish identity. Not to speak out would mean compliance in doctrinal policies that separate human beings on the basis of creed or ideology. Israel cannot go against the broadly humanistic ethos of Diaspora Jews and expect to retain their vigorous support.

The role of the intelligentsia now, as in the past, is to provide imaginatively and rationally critical alternatives for action. These have many facets and represent all colours of the political spectrum. The members of the intelligentsia are not without their own biases. In the days of Gnosticism they represented the upwardly mobile Jew who shared the values of the Greeks. So too today the Diaspora intelligentsia, for the most part, identify with the North American value system and are upwardly mobile in its terms. In part because of this it is their duty to comment. Yet their criticisms lead to complaints of eroding Jewish Diaspora solidarity and hurting Israel.

DANGER OF POLARIZATION

The present policies of Israel vis-a-vis the Palestinians, Lebanon and West Bank settlements, among others, not only polarize Diaspora Jewry but also may lead the intelligentsia to question their Jewish identity. Stigmatized by their non-Jewish peers they have begun to feel marginal. The limits of tolerance between Jews, and between Jews and non-Jews, are more fragile. Those who reject the politics of Israel, and in particular, the policies that reinforce overzealous minority factions, do so out of the conviction that the future health of Judaism is dependent on social change.

The polarization in Israel and in the Diaspora among Jews based on class and ethnicity is also associated with increasing structural assimilation among socially mobile Jews. With anomie and cultural assimilation, the likelihood of apostasy looms even larger. In the past, the mythic, the sacred, the numinous still permeated the consciousness of man, and solutions such as Gnosticism were viable. Today the possibilities will be defined politically and secularly. The temptation of a dogmatic ideology usurping the freedom of expression lies on the horizon. And the consequences for Israel are a Jewry severing itself from its Jewish identity.

The story of Jewish disenchantment is more than a story of idealism gone sour. It is a lesson of the consequences of cosmic understanding arising from self-interest and equated with self-understanding. And it instructs us that there are conflicting needs in the lives of Israeli and Diaspora Jews, and that support for Israeli policies from those outside of Israel will depend on their ability to avoid the corrupting elements of dogmatism.

HENRY GREEN

Henry Green, a Canadian, is presently Co-ordinator of Judaic Studies at Dickinson College in Pennsylvania. He is the author of "Research in Action," which describes problems and projects of educating culturally disadvantaged in Israel.

Viewpoints

Viewpoint from Israel

By BEN LAPPIN

Given the speed at which high technology is moving these days it is only a matter of time before man loses his last word on the human condition to the computer. All he'll be left with will be the last question. This may be a worrisome prospect for the rest of the world, but for anyone who grew up under the influence of immigrant Jewish parents the possibility of such a development poses little threat. Answering a question with a question is a deeply ingrained Yiddish characteristic that we have carried over into English with no more than an etymological eccentricity here and there which, in fact, gives a piquant touch to the whole transition. I used to wonder what purpose this strange form of communication actually served. I remember a bewildered Anglo-Saxon teacher trying to give us an oral test in current events finally exclaiming in desperation to us eighth graders, "Why in heaven's name do you answer my questions with questions of your own?" To which the entire class, in unison, inevitably replied "Why not?"

I discovered the answer to the query put to us by that distraught teacher back in the days of my childhood in ward Four, as Toronto's ghetto was known, only recently in Israel. With inflation running at around two hundred per cent a response in the form of a rhetorical question is more likely to capture the irony of a society trying to go about its business in the face of such a statistic, than any rational explanation attempted by man, especially the species known as economists. Luckily I arrived in Israel well prepared to engage in the Jewish question-for-question dialogue. I underwent special training in the art, one might say, in addition to familial conditioning many years before my coming to live here. It came, as a matter of fact, incidental to my social work studies.

QUESTIONS IN CANADA

It all began when three of us students, a Catholic, a Protestant and I decided to investigate jointly how the various religious groupings came together to establish the non-sectarian United Appeal in Toronto. My designated role, naturally enough, was to do a specific number of random interviews in the Jewish neighborhood to give us an idea how well informed the man in the street was about this intergroup venture. Needless to say, the other two students undertook to do surveys within the other two religious communities.

I recall stationing myself at the entrance to the Labour Zionist Farband on Cecil Street off Spadina Avenue as my first sortie into launching my study. I was armed with a questionnaire attached to a clip-board, pencil in hand. In a few minutes' time my first random sample came trooping along, a preoccupied man making his way into the building. I moved to engage him with my rehearsed opening query, "I am doing a survey to find out what philanthropies and charities Toronto citizens are interested in. Would you mind answering a few questions on the subject?"

"What can it hurt?"

"You can answer the questions anonymously or give me your name if you wish."

"What is the difference?"

"Would you prefer to remain anonymous?"

"Have I got a choice? Am I a famous movie star?"

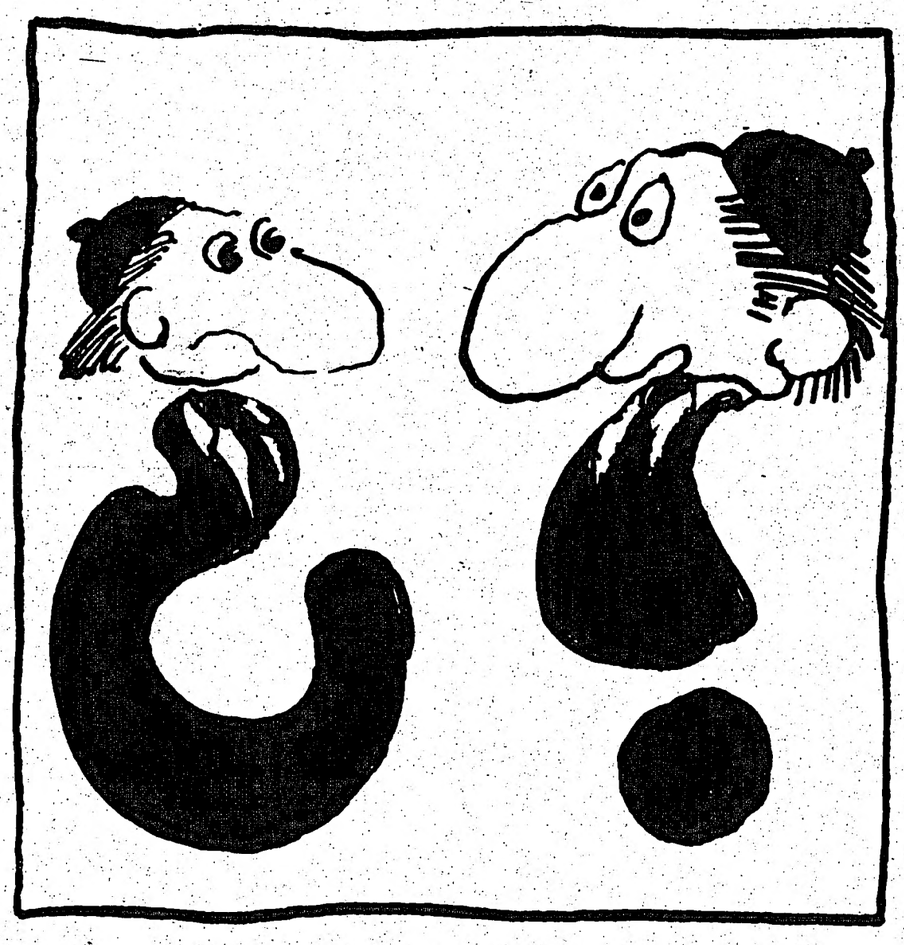
This was not going to be easy. My sample was hard core traditional. He answered a question with two questions. Nevertheless, I pressed on. "Tell me, which is your favorite charity?"

"Which is my favorite child?"

"Do you maintain a record of the amounts you give to different charities throughout the year?"

"Am I a bookkeeper?"

BEN LAPPIN
Ben Lappin is a Canadian, resident in Israel. He is our regular correspondent from Israel.



This wasn't a challenge I had expected to run into. But it was fascinating just the same. Never mind the school requirements this time, I said to myself. Getting a straight answer out of the man had become a goal which I could no longer resist pursuing. I skipped all the substantive questions on my sheet and went directly to the bottom one which demanded a non-negotiably factual reply. It called for the person being interviewed to either tick off his or her age category or tell it to the interviewer. Having freed myself from the research requirements of our survey, I came right out and asked for a more precise answer, "What is your age, sir?"

The man looked at me as if I had dealt him an unexpected blow. He kept postponing his answer. It won't do him any good this time, I figured. Finally he spoke up, "How much do you give me?"

I was by no means vanquished. At last he had given me an opening that had him boxed in. If I handled things right and made some outrageous estimate he would have to correct me out of sheer self-esteem. Hadn't the whole thrust of his last question been to lead up to something remarkable about himself, something that could not be conveyed any other way but through an assertion, plain and simple? Of this I was about to make sure. He looked about sixty, at most, sixty two. I went wild and said with a straight face. "You're seventy four."

The man was plainly lost. Having to surrender a factual reply came harder to him than I imagined it would. I must admit, I watched him squirm with the excitement of a hunter closing in on his prey. When it was time to speak he began to cough evasively. Then he exclaimed, "Who told you?"

QUESTIONS IN ISRAEL

That interview with my random sample, as I remember him from another place and another time, often comes back to me in the act of countering the endless questions asked by friends and acquaintances who come to Israel on private trips, or as members of missions having to do with fund-raising, or Project Renewal, or what not. The last exchange between myself and a visiting "landsman" from the "old country" was typical of these conversations.

We met over coffee for a couple of hours of an evening this past summer in the cafe on the ground floor of the building in north Tel Aviv where he owns an apartment which he and his family use about two months of every year. The rest of the time it is occupied by Tel Aviv University students who rent it cooperatively. We sat chatting in the cafe, the electric lighting subdued and tiny candle flames flickering on formica tables. The effect was one of standard cafe atmosphere that hints at something transcendant about the coffee and danish one is having.

At a certain point in the conversation my friend leaned forward and in a lightly commiserating sort of way said, "Tell me something. How on earth do you people live so well and travel abroad so frequently with this country's economy in such a tottering state?"

I am well prepared. Not for nothing was I privy to that crash course on Cecil Street more than a generation ago. "How did we maintain a national health service with all of our doctors out on a strike that lasted nearly four months?"

"Come to think of it, how did you ever manage to keep those hospitals and clinics open throughout the country with the medical profession out on that hunger strike?"

"Why don't you ask how we manage to carry on despite the biggest per capita foreign debt of any country in the world?"

"Now, that is something we never stop wondering about in Canada. By golly, how do . . .?"

"Would we be any better off living in Brazil or Argentina?" I interjected.

"There is no comparison. Those countries have national resources to fall back on."

National resources we need with potential receivers watching from banks all over North America and Europe?"

"But how do you see yourself managing if things don't change for the better very soon?" My friend inquired with a concern verging on panic.

"How do our boys manage to go to university while being called away on reserve army duty for as much as seventy days, year in year out?"

"And to think that next year they face the prospect of increased university fees by a hundred percent. The prices they charge here! Ye gods, that electric bill I just received. I can't believe my eyes." He whipped the bill out of his back pocket, looked at it again and waved the envelope back and forth in front of his face to drive away a sudden flush of heat.

"Why do you think they're lighting candles in this restaurant?" I asked.

He smiled. His morale seemed to take a leap upward, "It's good to see that you can still laugh."

"Laugh?" The time had come to set my friend straight. I raised my voice and cried out in all sincerity, "Who's laughing?"

VIEWPOINTS NEEDS FRIENDS

This is the eighth issue of Viewpoints to be printed as a free supplement to The Canadian Jewish News. If you have found these issues stimulating, thought-provoking and enjoyable, as we hope you have, please help us to defray mounting costs by becoming a Friend — or better still — a Patron or Governor of Viewpoints.

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Poetry Corner

THE MATMID IN CANADA
He is well-girded
and rotund.
The affluence of Canada
leaves hardly a crease
on his true self –
Bialik's "Matmid".
A heart wedded to the Torah,
eyes misty with the Gemara,
soul thirsting for the Lord
in a daily ritual of Kiddush Hashem.

Like children in a cheder
we assemble,
even if the Aleph Bet
is a bit of Alterman,
and Moses uses an electric drill
in an Israeli movie.
He keeps us glued to our seats
unwilling to grant a minute's respite -
didn't our sages fuse Mincha with Schachar
disdaining time for Him who is eternity?
And in an age of resource people
he delves into every syllable
as if it were the Holy Writ,
and woe to one who should miss
the sacred breath of a comma
or the beyond of a semi-colon;
his crowning summation
a moral,
a reference, a reverence,
a link, a connection
to the Holy One, Blessed be He.
And I, with my haemorrhaging faith,
defying "The Matmid",
the death wish -
as Bialik did -
feel the sap rising,
sending green shoots
to my fossilized ancestors,
and an antiquated, phylacteried Jew
shockling in affluent Canada.

DONIA CLENMAN
Donia Clenman is a well known poet living in Toronto. She last appeared in Viewpoints in March 1983. This poem was abridged by permission of the writer.